Exomologesis:

OR,

A Faithfull Narration

OF

The Occasion and Motives of the Conversion unto Catholike Vnity

OF

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Now a second time printed;

With Additions and Explications, by the same Author, who now calls himself, *B. Serenus Cressy*, Religious Priest of the holy Order of *S. Benedict*, in the Convent of *S. Gregory* in *Doway*.

Luc. cap. 22. vers. 32.

Tu aliquando conversus, confirma fratres.

A PARIS,

Chez Jean Billaine, Ruë S. Jacques à l'Enseigne S. Augustin. MDCLIII.

Lord ſay, Behold I am with you even to the end of the world. And again (de Bapt. con. Don. l. 3.) *If from the time of S. Cyprian the church periſhed, from whence did* Donatus *appeare? out of what earth did he bud? out of what See did he ariſe? from what heaven did he fall?* And again (cont. Jul. l. 5.) *If by thoſe holy Prieſts of God and famous Doctors, Irenæus, Cyprian, Rheticius, Olympius, Hilary, Ambroſe, Gregory. Baſile, John Chryſoſtome, Innocent, and Hierome, the Manicheans have violated and corrupted the Church, I tell me* (Julian) *who was it that brought thee forth? was it a chaſt Matron, or a Harlot, who in her travelling brought thee forth by the wombe of ſpirituall Grace into that light which thou haſt forſaken?* I willingly omit infinite other paſſages, eſpecially out of S. *Auguſtine* to the ſame purpoſe, becauſe even Proteſtants generally do not queſtion the ſubſtance of that truth herein contained.

CHAP.

CHAP. LII.

Application of these proofes, to the advantage of the Romane Catholique Church, and against Protestants, &c.

1. THe cause therefore is clear in the generall *Thesis*, that the Fathers opinion was, that by vertue of Christs expresse promises, his church was to continue visible and distinguishable from all other unlawfull congregations to the worlds end. This I do not find denied by the *English Protestants*, I mean neither that this was the sense of the Fathers, nor that this sense was true.

2. The great controversie therefore is in the *Hypothesis*, or application of the generall *Thesis*, viz. whether that such conclusions as the Fathers deduce from the visibility of the Catholique church in their dayes, may rationally be inferred from the Roman Catholique church visible in these dayes. For example, that it is unlawfull upon any pretence of errors or abuses in practise, to separate from the externall communion of that church, which now calls it selfe the *Catholique Church* (which is only the Roman, for the Grecian churches, though they challenge the title of *Catholique Churches*, that is, true members of the *Catholique*, yet I doe not find that they make an association to their externall communion, a necessary condition to all *Christians*.)

3. The

3. The English Protestants say no, against all Roman Catholiques, who unanimously affirm, that since such discourses of the Fathers were grounded upon Christs promises to his church, which were to be effectuall to the end of the world, that therefore they are as fitly and necessarily to be applied to the present, as to the antient Catholike church, and that no other church, but that in communion with the Roman, can make any valuable or legitimate pretentions to that title. Though the truth is, if it be to be granted that there is any visible Catholique church at all, whose externall communion is necessary, the Protestants are inexcuseably culpable, since they neither would nor could upon their grounds communicate with any church in the world that was in being, when *Luther* began his Apostacy.

4. In this controversie therefore, upon these following considerations and grounds I fully satisfied my self, that the plea of Roman Catholiques was just and reasonable. For 1. Though English Protestants deny the Roman church to be the Catholique church *(cum Emphasi;)* yet they acknowledge her to be a true member at least of the Catholique church; being forced hereto for their own interest to justifie the lawfulnesse of their Ordinations, &c. And this acknowledgement alone is sufficient to condemn them for their separation as guilty of Schisme, since he who separates from an acknowledged true member of the Catholique church, doth consequently separate from the Catholique church.

5. Secondly they acknowledge that the whole body of the present Catholique church enjoyes the

the ſame priviledges and authority, that it did in the times of the antient Fathers: that a Schiſme from it is as pernicious as antiently: that a truly Generall Councell now is as obliging and unappealable from as heretofore: And upon theſe grounds they will condemn themſelves, ſince it is apparent, that if the Eaſterne churches were aſſumed together with the Weſtern to make up the full body of the Catholique, moſt of the opinions and pretended errours, upon which they ground the lawfulneſſe and neceſſity of their ſeparation, will appear to be the doctrines of the church called Catholique even in their ſenſe, as e. g. acknowledging the *bleſſed Sacrament to be a proper Sacrifice propitiatory for quick and dead, the Reall Preſence* (*per modum tranſmutationis*) *Prayer for Dead and Purgatory, Invocation of Saints, Veneration of Images, &c.* And therefore if all the four Patriarches had met at the Councell of Trent, they had infallibly concur'd in condemning the Proteſtants as Heretiques in theſe points, and their ſeparation upon ſuch grounds as Schiſme, properly ſo called.

6. Thirdly it appeared evidently to me, that thoſe communions and congregations of Chriſtians which acknowledge ſubjection to the Pope, could only rightfully challenge the name of the Catholique church, For 1. I took it for granted that that which was called the Catholike church after the times of the four firſt Generall Councells, when the Arians, Photinians, Macedonians, Neſtorians, Eutychians &c. were anathematized, was indeed the onely true Catholique church; by which account the Abyſſine churches

churches, as being (at least, anciently) Eutychians, and severall Eastern churches, as Nestorians, Jacobites, &c. were and are to be excluded from that denomination; which yet the Protestants now, although they dare not communicate with them, would admit into the body of the church; but most unreasonably; for if the Abyssines continue yet Eutychians, the Protestants of England (who receive the foure first Generall Councells) do thereby acknowledge them to be Heretiques, if they have quitted Eutychianisme, and really adjoyned themselves to the Roman church (according to severall Embassies mentioned by *Damianus à Goes &c.*) then Protestants will find it so much more to their disadvantage to argue any thing from the Abyssine churches. 2. I could observe nothing, which could make me doubt that that which was called the Catholique church from the four first Generall Councells to S. *Gregories* the *Greats* dayes *inclusivè*, was indeed so. For if in S. *Gregories* dayes there was a Catholique church (as Protestants grant there was) then that which was in communion and subjection to him was only it, since none that I know pretend to allow that title to any congregation divided from him. Now in the church of S. *Gregories* time it is apparent that in a manner all points of Doctrine (now by Protestants called errours and causes of their separation) were universally acknowledged as Catholique doctrines, as I shewed before by a joynt confession of the most learned Protestant writers, by which they vertually confesse, that if they had lived in S. *Gregories* dayes they would as well have separated

parated from him. Besides it appeares by S. *Gregories* Epistles that he as Pope enjoyed a supereminent authority, and sollicitously exercised a care over all Christian churches: As for his Jurisdiction, as *Patriarch*, and the extension thereof, that I took not here into consideration, since it is not a point pretended to be an Article of Faith. 3. From S. *Gregories* dayes, till the separation of the East from the externall jurisdiction, rather then the Faith of the Pope and Western churches, the whole body of the church under one visible Head remained, as it did before, enjoying the title of the Catholique church, no other pretending thereto. 4. Since the Division of the East from the Westerne churches (caused as I conceive, upon a quarrell about the Popes Ecclesiasticall Jurisdiction, and not any point of Doctrine) the limits of the Catholique church seem to be much streitned. Concerning which Schisme (if it be indeed a Schisme properly so called) I apprehended no necessity to be very curious to inform my self, being perswaded during the time of my being a Protestant, that, as for that one point of belief, concerning the *Procession of the Holy Ghost*, wherein the Greek church expresseth her self otherwise then the Roman, if in substance and sense there be a reall difference, that the Roman church was Orthodox. And besides that, I know not any point of doctrine wherein the Greek church agrees with Protestants to condemn the Roman church. It is true they communicate in both kinds, but I could never find

find that the Greeks made that point any pretext of their division from the Roman, neither indeed can they, since *they also give the Eucharist to the sick onely in one kind*, acknowledging withall, that such communicants receive the whole effect of the Sacrament. As for the story of the Schisme, it was begun by *Photius* the *Pseudo-Patriarch of Constantinople* upon ambition and interest, because the Pope would not confirm his illegall intrusion into that Chair; which generally ha's been a fatall occasion of almost all Schismes, as long since S. *Cyprian* hath observed. Lastly it is manifest that those rights of Jurisdiction also, which (since that Schisme) have been denied by the Greeks to the Pope, were not then begun to be demanded, but had been possessed by him for severall ages; so that there was at least injustice, if not error, on the Grecians part.

7. Fourthly, that the *Pope, as successor of S. Peter, Prince* of the Apostles, ha's a primacy and superiority over all *Bishops* and *Patriarchs*, yea an authority over the whole Catholique church, so that he may truly be called the *Head of the Church*, ha's been delivered by so constant and universal a Tradition, that it cannot without extreme impudence be denied. Now how far this superiority and authority extends, I thought it needlesse curiously to inform my self, since, as far as I can learn, all that the church requires in this point even from ecclesiasticall persons, is a subscription to this profession mentioned in the Bull of Pope *Pius IV.* annexed to the Councell of Trent, and collected out of the same, viz. *Romano Pontifici*

Beat

Beati Petri Apostolorum Principis successori, ac Jesu Christi Vicario, veram obedientiam spondeo ac juro. i. e. *I do promise and sweare true obedience to the Pope of Rome, successor of blessed S. Peter Prince of the Apostles, and Vicar of Jesus Christ.*

8. Now that thus much is of universall Tradition, what greater proof can be desired then may be afforded us in a late book entituled *Les Grandeurs dell' Eglise Romaine*, where such a world of testimonies out of *Councells Oecumeniall and Provinciall, Popes, Fathers*, both *Eastern and Westerne Histories Ecclesiasticall &c.* are produced to maintain the *Co-union* of *S. Paul* with *S. Peter* in at least *some degree* of his universall authority, which notwithstanding are not an hundredth part of that which may be alledged out of antiquity for *S. Peters Principality*, and the *Popes* as his successor. Yea that great *Councell of Chalcedon*, (acknowledged and received in England (even when it endeavoured to deprive the Pope of some part of Jurisdiction, yet acknowledged this his superiority and authority as *Pope*, the Bishops there calling him their Head, and themselves with all *Christians, members* under that Head. Moreover *Socrates* and *Zozomen* (writers far from being partiall for the Pope) yet mention antient immemoriall canons of the church, wherein at least a negative voice is given to the Pope in any thing that shall be introduced to oblige the whole church. To conclude, *Monsieur Blondel*, the most learned

Socr. Hist. Eccl. l. 2. c. 8. Sozom. Hist. Eccl. l. 3. c. 10.

learned French controvertist that ever unde
took their common quarrell against the Po
in that large volume which is spent in con
ting particular extravagant opinions concerni
that subject, as touching the *infallibility*
Monarchicall Omnipotence of the Pope, h
Lordly and domineering headship, and t M
narchicall power usurped by him by which
subdue all the members of Christ, &c. yet no
withstanding (which is very remarkable)
confesseth himself, *that ne*
Blondel page *any Councell or Nation, no*
16. 810. 855. *that of Florence nor Trent*
12. 316. 107. *self ever adventured to de*
any thing concerning such
ceffive titles and power as the Popes Pa
sans do attribute to him. But on the contra
that the titles of the Apostle S. Peter *ought*
to be put in debate, since that the Greciants
Protestants also do confesse that it hath be
believed, and that it might be indeed tha
was the President and Head or Chiefe (Ch
of the Apostles, the foundation of the Chur
and possessor of the Keys of the Kingdom of
ven. Yea moreover, *That Rome, as being*
Church consecrated by the residence and M
tyrdome of S. Peter, whom antiquity hath
knowledged to be the Head (Chef) of
College Apostolique, having been honored
the title of the Seat of the Apostle S. Pe
might without difficulty be considered by o
the most renowned Councells (viz. th
Chalcedon as Head (Chef) of the Ch
Which is in effect to acknowledge that the
ctssary doctrine of the Roman church con

g the Popes Primacy and Authority is Or-
odox.

9. Upon which grounds, since it appeares to
ve been an universall Tradition of the church
besides expresse words of Scripture) that
e Catholique Church was to remaine visi-
e to the end of the world, that is, a church
ssessed of all substantiall Christian doctrines,
eserved in all truth, governed by lawfull Pa-
ours, as one body consisting of ruling and
ed members under one visible head, (which
Cyprian makes the foundation of Unity Ec-
hasticall) I concluded (as I thought, ratio-
ally) that that part of the Christian world,
ich continued in Communion with, and
dience to this so acknowledged Supreme
thority, might and ought most justly
challenge *the title of the Catholique*
urch.

10. Therefore though the priviledge of an
ependent Patriarchall church (which the
glish Protestants of late begin to chal-
ge, to the end to excuse their church from
title of Schisme, for withdrawing it selfe
m the Popes Jurisdiction) were just and le-
yet they will never be able to justifie them-
es for disbelieving what they together with
he other Western churches so many ages
ed to have been true, or for denying the
of Oecumenicall Head to the Pope. Let
suppos'd therefore, what some of them
ge, that it is in the power of such a *King*
England, as *Henry* the VIII. with the con-
onsent of his Clergy, to erect the English
h into a Patriarchate, as *Justinian* the Em-

perour did *Justinianæa Prima:* Or that England being an Island like *Cyprus*, might have the priviledge to be independent of any Patriarch; all that will follow thereon, will be only, that the Pope as *Patriarch of the West* shall by this meanes be deprived of some *Patriarchall Jurisdictions, Investitures, Rights of Appeals, &c.* which have antiently been endeavoured to be withdrawn from him by the *African Churches*, &c. Yet what is this to his title of S. *Peters Successor*, and *Head of the Church?* Or was *Justinianæa* or the *Isle of Cyprus* so independent in matters of point of Faith or publique practise on the *Pope* or other *Patriarchs*, or however, on a Generall Councell, as that they could *de jure* alter any thing established by *Universall Authority?* Could they renverse decisions of Oecumenicall Councells? Or did they ever usurp such an authority to themselves, as to impure superstition, idolatry, prophaneness, heresies, &c. to all other churches under a shew of Reformation, ruining the whole order of Discipline and Belief, confessedly continued in the whole church for above a thousand years? Till they can produce examples of an authority of Reformation of such a nature affirmed by any Catholique Prince or particular Kingdome, the other pretended right of exemption from Jurisdiction will be so far from excusing them, that it will make it apparent to the world, that it was meerly their Princes lusts, ambition and unquenchable thirst after ecclesiasticall revenewes, that first put the thought of Reformation into their heads, and that upon as just grounds they may expect from others

Reformation

Reformation of their Reformation, which will perhaps prove more durable, when those baits shall be utterly taken away, which first whetted their wits to contrive that project of a Reformation.

11. For my own part therefore, seeing these severall conclusions concerning *the Catholique Churches indefectibility, authority, unity, and Visibility*, so unanimously attested, confirmed, and made use of by all Antiquity, with so good successe against all manner of antient Heresies and Schismes: And on the contrary perceiving no such method practised by Protestants disputing with one another, no mention in any of their writings or arguments from Christs promises to the church; but onely presumptuous boastings of greater sagacity and cunning to wrest Scripture to their severall purposes, without the least successe of unity with one another, yea to the utter despair thereof: Having shut mine eyes to all manner of worldly ends and designes; yea resolving to follow truth whither soever it would lead me, though quite out of sight of countrey, friends or estate, at length by the mercifull goodnesse of God I found my self in inward safety and repose in the midst of *that City set upon an hill, whose builder and maker is God, whose foundations are Emerauds and Saphirs, and Jesus Christ himself the chief Corner Stone: a City, that is at unity within it selfe*, as being ordered and polished by the *Spirit of Unity it selfe*; a *City* not enlightened with the *Meteors* or *Comets* of a *private Spirit*, or changeable *humane reason*. But with the *glory of God*, and

light of the Lamb: Lastly, a City that for above sixteen hundred years together hath resisted all the tempests that the fury of men, or malice of hell could raise against it, and if Christs promises may be trusted to, and his Omnipotence be relyed upon; shall continue so till his second coming. *To him be glory for ever and ever. Amen.*

SECT.

SECT. III.

Containing a brief ſtating of certain particular points of Controverſie, &c.

CHAP. I.

The Queſtion of the Church being decided, decides all other controverſies.

How it is almoſt impoſſible that errour ſhould have crept into the publike doctrine of the Church.

Of what force objections out of Scripture or Fathers are againſt the Church.

1. AFter that Almighty God had changed that, which was to me a ſtone of offence, into a rock of foundation, making me to find repoſe of mind in ſubmitting to the authority of his church, which by reaſon of my former miſapprehenſions I carefully avoided; as if the greateſt danger that a Chriſtian could be capable of had beene to be a member of *Chriſts myſticall body, which is his Church*, or as if the hearkning to the *Church* had been the way to make a man worſe then a *Heathen and a Publican*, I then found an experimentall knowledge of the truth of that ſpeech of S. *Hierome*, (cont. Lucifer.) viz. *that the Sun of the Church preſently dryes up all rivelets of errors*, and diſpells all the miſts of naturall reaſon:

as likewise of that of the *Prophet*, *Qui credit, intelliget*, i. e. *He that believes shall understand*: For being arrived to the top of that mountaine, upon which God had built his church, I found clear weather on all hands, I found that there remained nothing for me to do afterwards, but to hearken to, and obey her, that both Scripture and Fathers, and now mine own reason taught me was only worthy to be obeyed. And therefore the truth is, here should be an end of my *Exomologesis*, or account of my inward disputes about controversies concerning Religion, which quickly ceased, after that I left off to be mine own Guide and Teacher.

2. Notwithstanding among the particular controversies in debate between the Romane Catholiques and other Sects, I will select especially six of the most principall, on purpose to shew, that if any regard had been had either to the authority or peace of Gods church, there would never have been any differences about them, and that in the judgement even of moderate Protestants, the differences are indeed of so small weight, that if there had been amongst them but the least measure of charity, or if Schisme had not been esteemed by them a vertue; they would never have made such fatall and deadly divisions upon pretences so unconsiderable.

3. They indeed lay to the charge of the Catholique church novelties in doctrines and practises: and yet Catholiques, even out of those few that remain, of the most antient Ecclesiasticall Authors, shew clear proofes of these doctrines

ctrines and practiſes, and deſire no more of them, then that they would ſpeak in the language of the ancient church: They accuſe her of impieties, and idolatries, and ſuperſtitions, yet Catholiques ſhew them that the moſt holy, learned Saints and Martyrs that ever were in Gods church practiſed and maintained ſuch pretended ſuperſtitions, &c. They accuſe her of Schiſme, for not ſeparating from her ſelfe and and the whole world, and for not being able to hinder them from committing that moſt ſacrilegious crime; and they impute Hereſie to her, for being conſtant in maintaining the deciſions of all Councells, and the profeſſion of all churches and ages.

4. But before I examine the vanity of theſe imputations by ſtating thoſe ſix particular controverſies, I ſhall deſire our Engliſh Proteſtants to meditate ſadly upon two ſubjects eſpecially. The firſt is, Which way they can imagine it to be poſſible that an errour ſhould imperceptibly creep into the belief and practiſe of the whole church, even ſetting aſide the ſecurity we have againſt any ſuch miſchiefe by the meanes of Chriſts promiſes? For was it not true, which antiquity teſtifies, yea and S. *Paul* himſelf expreſſely, that the Apoſtles and Apoſtolicall men were inſtant in ſeaſon, and out of ſeaſon, to make known to the primitive Chriſtians, and to inculcate diligently and laboriouſly into their minds the whole ſum of Chriſtian doctrine, not *forbearing both publiquely, and from houſe to houſe to reveal to them the whole will of God, not ſuppreſſing any thing that was profitable,* (*Act.* 20.20.27.) And this ſo fully and effe-

ctually, as that if an *Angell from heaven could* be supposed to *teach any thing*, not only contrary, but παρ ὃ i. e. *besides that which they had taught, he was to be accursed*, *Galat.* 1. 8. Then do not the Fathers tell us (and what proof can Protestants produce to make them appear to be lyars, when they tell us) that at least for five hundred years all caution imagineable was used to prevent and exclude any novelties, that any Heretiques, yea or any Christians, though as learned as *Origen*, or as holy as S. *Cyprian*, should attempt to introduce? May we not adde hereto, that whatsoever novelties of the least moment should be obtruded by any, would discover themselves to be novelties, by thwarting the publique profession and practised devotions of the church? as S. *Cyprians* Rebaptization would oblige all men to practise that which they had alwayes forborne: and the *Arian* and *Pelagian &c.* impieties would constrain the church to alter the formes of prayers to the Sonne of God, and for Gods Grace to cure the impotence and perversenesse of nature, acknowledged in the daily publique confessions. Upon which grounds, S. *Cyril* against *Nestorius*, and S. *Leo* against *Eutyches*, disprove the errours and impieties of their Heresies, by producing the profession and practise of the church in administring the holy Eucharist, whereby she testified her beliefe of a reall presence of the very body and bloud of Christ there, which could not consist with their Novelties. So that upon the same ground, if *Invocation of Saints, Prayer and offering the most holy Sacrifice for remission*

miſſion of ſinnes to the dead, Veneration of Images, &c. had been novelties, would not ſuch practiſes have more directly thwarted the publique devotions of the church, then the Hereſies of *Neſtorius* and *Eutyches*: How was it poſſible then that ſuch doctrines ſhould have been taught by any particular Father, (as confeſſedly they have been) and not any one appeare that ſhould diſcover and proteſt againſt ſuch innovations? what charme was there in theſe doctrines above all others, to caſt the church into a ſleep, that ſhe ſhould not perceive them, or to ſilence the Fathers, that againſt their cuſtome in all other innovations they ſhould not open their mouths againſt them? And much more, how was it poſſible that the publique Liturgies and devotions of the church ſhould come to be changed by admitting ſuch pretended novelties and ſuperſtitions, and yet no ſignes or footſteps be left that ſuch a wonderfull change ha's been made, nor one writer to be found that can tell us of any one that oppoſed it.

5. The ſecond thing that I deſire them to conſider is, That ſince it is at this day, and ha's been for many ages the univerſall belief of the church, that all ſuch pretended Novelties were indeed Catholique and Apoſtolique Traditions, what arguments Proteſtants can reaſonably eſteeme ſufficient to diſprove this beliefe, and to diſpoſſeſſe the church of her tenure? Will the ſilence of one or two Fathers, think they, be of force enough to ſuch a purpoſe? If ſo, I doubt whether they would then be able to mainta-

Article of Faith. Would a few seeming difficulties and obscure, seemingly opposite quotations out of some writings of a few Fathers serve their turn? It did not so in the cause of the *Arians*, of the *Pelagians*, of the *Novatians*: &c. and why only in the present controversies? Will quotations of Scripture decide the questions against the present church? Indeed if it could be imagineable, that the whole Catholique church could at the same time, and with the same hand, deliver us Scripture and doctrines contrary to expresse Scripture, if she could be supposed either so fooliſh as not to see that which no body could be ignorant of, or so wicked, as (clearly seeing what God said) to command us not to believe him, but rather the quite contrary, then she might deserve to be stiled Schismaticall, because she continues in such a wicked unity; and Heretieall, because she would not submit her judgement and authority to the passions and lust of an Apostate Monke. But even Protestants themselves will absolve her from such a high degree of guilt, as to contradict expresse and formall Scripture. And as for Texts of Scripture, either obscure or ambiguous, or rationally admitting severall interpretations, though to some prejudicate ears they may seem to sound otherwise then the church teaches, in all reason and honesty the churches interpretation of them ought to prevail against any private mans: I am sure all sorts of Sects will either submit their judgements to the sense of their particular churches, or at least will conceal their opinions, when they cannot submit their [illegible] ility and duty teaches all men.

But

But as for the children of the Catholike church, they have an obligation binding them in conſcience to truſt the ſame church for the ſenſe of Scripture (eſpecially in points which ſhe ſayes are of *Univerſall Tradition*) which they have truſted for the Scripture it ſelfe, and therefore S. *Auguſtine* ſaid well, and like a perfectly good *Chriſtian* and *Catholique*, *The words of Scripture are ſo to be underſtood, as the world hath believed them, which that it ſhould believe the Scripture hath foretold.* And ſurely he that will duely conſider of what weight the univerſal teſtimony of a whole age of the church is to prove a Tradition, will never think that a few objections, or obſcure paſſages either in Scriptures, or two or three Fathers, who are apt to ſpeak unwarily, when the matter is not in controverſie, ſhould decide the cauſe againſt it, eſpecially conſidering that it is almoſt impoſſible to receive abſolute ſatisfaction of the doctrine of former ages any other way, or at leaſt any other way ſo well, as by the univerſall agreement of the preſent age, that ſo the former ages delivered to her. What ſhall we ſay then, when to the evident teſtimony of the preſent age for Catholike verities may be added a world of teſtimonies, both of Scripture and antient writers, beyond all compariſon far more then for her enemies contradictory aſſertions, even thoſe enemies themſelves being judges, as will appeare undeniably to any man that will conſult that one book of *Brereley's Apology of Proteſtants for the Catholique church.*

CHAP.

CHAP. II.

Of the Reall Presence, and Transubstantiation. Of the Adoration of Christ in the Sacrament, and of Communion under one Species.

1. THe six speciall controversies which I shall briefly consider, shall be; 1. Concerning the Eucharist, and therein of the *Reall Presence of Christs body by way of Transubstantiation:* as likewise, *Of the Adoration of our Lord present in the Sacrament; and communion under one Species.* 2. *Of Invocation of Saints.* 3. *Of Veneration of Images.* 4. *Of Prayer for the Dead, and Purgatory.* 5. *Of Indulgences.* 6. *Of the Publike Service in Latin.* The reason why I make choice of these is, both because these are the especiall controversies, wherein there is a reall and manifest difference between Catholiques and Protestants, who make these points the principall causes of their separation: For as concerning the debates about *Grace* and *Free-will*, *Predestination* and *Justification*, as likewise the *merits of good works*, though ignorant-popular-preaching Protestants make a great clamour about them, yet I was most assured, that there was indeed a reall agreement, when they came to explaine themselves sensibly about them. As for the controversie concerning the Pope, I have spoken sufficiently in the 52. chapter, at the latter end of the *fourth conclusion.*

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2. First therefore concerning the Reall presence of Christs body in the Eucharist, and that by way of Transubstantiation: In discoursing upon which, because my designe is not to write the controversie in generall, but only in reference to the doctrine, which, following the church of England, I was taught there; it will be sufficient for me to signifie, that by that church I was taught that in the blessed Sacrament the body and bloud of our Lord were really present, exhibited and received by the Communicants, really I say, not onely as the objects of Faith, or not onely as really exhibiting the effects of Christs suffering; but as truly and properly as the Roman church professeth, onely I was forbidden to say that there was any reall change made in the bread and Wine, which remained after Consecration, as they were before: In a word, I was taught to say, what neither I nor any other was able to expresse, save onely that the Romish doctrine was false, which taught that that presence was made by a presence of Christs body under the Species (which only remained) of the visible elements.

3. Now when, I say, that I was taught to expresse my belief thus by the church of England, my intention is not that that church obligeth every one to believe thus; For the truth is, so a man will but renounce the two words of *Transubstantion*, and *Consubstantiation*, he may, preserving the terme really, interpret himself; as if really signified only figuratively, or as the object of the understanding, as we see a world of writers allowed there to have expressed

preſſed themſelves: Yea in the 28. and 29. *Articles of that Church* there are certain clauſes which require only a figurative ſenſe to be underſtood, as when it is ſaid, *The body of Chriſt is given, taken, and eaten in the ſupper, only after an heavenly and ſpirituall manner; and the mean whereby the body of Chriſt is received and eaten in the ſupper, is Faith.* And again, *The wicked & c. are in no wiſe partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or Sacrament of ſo great a thing.* Which clauſes being allowed, thoſe *Articles* do admit, yea require not only the *Calviniſtical*, but even the *Zuinglian* ſenſe concerning that point. Yet notwithſtanding this, whether the *Calviniſticall party* there had with their uſuall importunity extorted the inſerting of thoſe clauſes into the *Articles, I know not*, yet thoſe that followed the *Prelaticall Governing Faction* never conſidered thoſe expreſſions, but without any *Calviniſticall hypocriſie* profeſſed that they believed the *Reall Preſence* as truly and really and properly as the *Catholiques* did: And ſo King *James* commanded *Monſieur Caſaubon* to ſignifie his ſenſe to *Cardinall Perron* in the words of Doctor *Andrews, then Biſhop of Ely.*

See the conference of Poiſſy.

4. Now what other reaſon can be imagined ſhould move the moſt learned and prudent part of the Engliſh Clergy to expreſſe themſelves ſo neer the Catholique ſenſe, but only a conviction that beſides the formall words of Scripture, the *Eccleſiaſticall Tradition* and generall doctrine of the Fathers enforced ſuch a ſenſe? But

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by what myſtery it came to paſſe that they ſhould diſpenſe with themſelves for following *Tradition* no further; but that under a pretence that the Sacrament was a myſtery inexplicable, they ſhould forſake the ſame *Tradition* and *Fathers*, who generally profeſſe, that *that preſence is made by a reall tranſmutation of the viſible elements into the very Body and Blood of Chriſt*, this I confeſſe I could never comprehend.

5. Now that ſuch was the *Traditionary doctrine* of the Catholique church, (beſides the teſtimony of the preſent age, which will be of infinite weight to any one that duly conſiders it) and to omit a world of quotations out of Councells and Fathers, wherein expreſſions to prove the ſame are as full, yea perhaps more *rigid* then the *Deciſion* of the Councell of Trent it ſelfe, I became convinced from theſe conſiderations, *viz.* 1. Becauſe in all the antient *Liturgies* that ever I ſaw, there are expreſſe mention of the verity and reality of this change, and not any the leaſt intimation of a figurative ſenſe: there are expreſſe prayers that God would by his omnipotent power cauſe the Bread and Wine to become the Body and Bloud of our Lord, and not the leaſt intimation, that the way of *communicating* of theſe *myſteries* ſhould be only by Faith, or by the operation of the underſtanding. 2. Becauſe in the form of *communicating* both in the Eaſterne and Weſterne churches, (which form or Canon, S. *Chryſoſtome*, S. *Ambroſe*, S. *Auguſtine*, S. *Baſile*, *&c.* attribute to the Apoſtles themſelves as authors) there was required from the communicants a confeſſion of their beliefe of the reality of this change: or

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to expresse it in S. *Ambrose* his language, (*de Sacr. l. 4. c. 3.*) *The Priest* (*viz.* presenting to thee that which before consecration was bread) *saith unto thee, This is the body of Christ, and thou answerest, Amen, that is to say, it is true; That which the tongue confesseth, let the heart believe.* 3. Because generally the Fathers when they speak of this argument, have recourse to the omnipotence of the Word of Christ, and to wonderfull operations exalted above all humane credibility, as the cause of this change, thereby leaving no doubt that they understood a conversion (not significative, but) reall, true and substantiall. 4. Because the same Fathers to make their auditours more capable of the mystery, exemplifie in other kinds of changes or conversions, as of the change of the Bread which Christ did eat, into his owne flesh; of the miraculous conversion of water into wine; of *Moyses* rod into a serpent; and the waters of Nile into blood. Which language would be extremely ridiculous, if they intended not a reall and substantial change. 5. To prove that they understood not only a presence of Christ in the action of the Sacrament (as some English Protestants explain themselves) or a presence consistent with a Lutheranical coëxistence of the substance of bread and wine, S. *Ambrose* will satisfie

Vid. Iren. l. 4. c. 34. *S. Cyril. Hier. Cat. Myst. 4.* *Amb. de sacr. l. 4. c. 4.* *Et de iis qui myst. init. c. 9.* *Gaudent. de rat. fac. Ir. 2.* *S. Greg. Nyss. ora. Cat. c. 37.* *Euseb. Emes hom. Pasc.* *Ambr. ubi sup.*

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es, who answering that very objection that the difficulties would be less if it were affirmed that the substance of bread and wine remained together with the body and blood of Christ after the consecration, hath these words, *de Sacr. l. 4. To the first objection we must thus answer, That in matters of faith a man ought not to make choice of that which is accompanied with less difficulties, for otherwise we should affirm that in God there is one only hypostasis &c. But he ought to affirm that which is most conformable to the testimonies of the holy Fathers, and to the Tradition of the Church, although never so many difficulties present themselves, seeing that he ought to captivate his understanding under the obedience of Faith.* So likewise S. *Ignatius* quoted by *Theodoret in Dialog.* 3. speaks of certain *Heretikes who received not the Oblations and Eucharists; because they believed not that the Eucharist was the flesh of our Lord Jesus Christ.* Which is a proof undeniable, that the most primitive church taught this Catholike doctrine of the reall Presence; for if there had beene onely a spirituall presence, what pretence could those Heretikes have to refuse them. 6. Because both the antient Liturgies and Fathers of the church do testifie the generall custome of Gods people to adore Christ present upon the Altar after Consecration: and this not onely in the time of administration, but afterwards also, as supposing

Vid. Aug. Psal. 98. Ambros. de Sp. 5. l. 3. Chrysost. in 1. Cor. Hom. 24. Nazian. Epitaph. Gorg. Theod. Dial. 2.

posing, that that which remained, was and continued truly the body of Christ, according to those words of S. *Cyrill* of *Alexandria*; *I know what they say, namely, That the mysticall benediction, if any reliques remain of it to the next day, is unprofitable to sanctification. But they that say thus are mad: For there is not another Christ made, neither can his holy body be changed, but the vertue of the benediction and the quickning Grace remains perpetually in it.* 7. *Lastly*, because by this argument of the reall transmutation of the visible elements into the body of Christ the *third Generall Councell of Ephesus*, and severall antient Fathers confuted the Heresies of *Nestorius* and *Eutyches*, about the two natures of our Saviour, as I mentioned occasionally before. So that such a world of testimonies of Antiquity concurring, the *Tradition* being so constant and uniform, S. *Leo the Great* had just cause to say (Ep. 23.) *In the church of God this is so consonantly witnessed by evemans mouth, that the truth of the body and bloud of Christ is not even by the tongues of infants concealed among the Sacraments* (*or, Mysteries*) *of the common Faith.*

Cyril. Al. Ep. ad Colosyr.

Concil. Ephes. anath. 11. Cyrill. Alexan. S. Leo P.

6. An *Universall Tradition* therefore of the *Reall Presence* hath been so forcible and unconquerable, as that it constrained even the English Protestants themselves to acknowledge it, and that simply and unhypocritically: How could I then defend my self from submitting and

and captivating my understanding to the same Tradition, as constant for a reall change and conversion? I must professe ingenuously, that during the time of my being a Protestant, the only, or I am sure principall hinderance from an entire conformity to the Faith of Catholikes in this point, was the inextricableness of those arguments which my reason suggested to me out of naturall Philosophy against it, as, how it could be possible that the same body could be in heaven and upon the Altar at the same time? how accidents could remain without their proper subjects &c. considering withall the small, or rather no satisfaction which the *Scholasticall subtilties* gave me.

7. But now if it be demanded, what new Philosophy I have learned, since I learned that the Catholique church was to be believed and obeyed, and what preservative I have found against those former arguments of naturall reason? I must answer freely and ingenuously, that I have not learned to answer such arguments, but to despise them; and to say, God forbid that vain Philosophy should (συλαγωγεῖν) make a prey of me, defrauding me of the most necessary communion with the church of Christ, and most essentiall vertue of captivating my understanding to the obedience of all *Evangelicall Mysteries*. I do therefore freely confesse my ignorance, and *inability* to demonstrate how this particular Mystery can consist even with those rules of Philosphy which I my self receive; But withall, I must not conceale that when I was a Protestant also, I did the same for other points, as the Mystery of the

the blessed Trinity, the Incarnation of the Son of God, &c. And I did not find any scruple in those mysteries, because I could not reconcile them with *Aristotle*, or any other *Patriarch of Heretiques*, as *Tertullian* calls the *Philosophers*.

8. I will further add, that that which gave me entire satisfaction, and obliged me in conscience to silence, and not to answer my reason, when it would raise objections against Transubstantiation, was, that the same authority, for whose sake I believed it, taught me to believe it to be a mystery inexplicable and incomprehensible, and that it was not lawfull so to examine it, as that it should stand or fall according to the dictates of naturall reason. Insomuch as S. *Gregory* (called the *Divine*) spoke like one that deserved that surname, in the *second Generall Councell of* Constantinople, *That it was not permitted to the Manichites and Ammonites to enter into the church of God, that is* (saith he) Διαλεκτικοις τε καὶ κακοπεριεργοις λόγοις, i. e. *to Logicall and vainly curious and subtill discourses.* I refer the Reader to an abundant collection of the testimonies of Fathers, forbidding this curiosity of examining the possibility of this mystery upon the grounds of naturall reason, which are to be found in Cardinall *Perrons Reply* to *King James.* (*Repl. lib. 4. cap. 1. 2. &c.*) Therefore far be it from me to determine this Mystery, by the subtill and too too curious disputations of the Schoolmen: I do not envy them their leasure to employ their fancies about such matters within their own walls;

walls; but if they begin to passe for competent Judges of this Mystery, I must professe that I disclaim them, and I cannot without grief remember what dangerous use Protestants make of their vaine and sometimes ridiculous Philosophicall Questions about this Mystery, who satisfie themselves that the Mystery it self is not true, because they find no satisfaction in the discourses and answers, which the Schoole-writers endeavour to give to a thousand foolish objections, which they conjure up out of *Aristotles Philosophy* against this Mystery, to be adored and trembled at. It is onely *Scripture, testimonies of Fathers, Ecclesiasticall Tradition, Generall Councells,* and the *Profession of the present Catholique Church*, which are the proper Judges of this controversie, and whose authority, when it is employed as it ought, will assert this divine truth of the Reality of Christs presence, by way of conversion in the blessed Sacrament, to the confusion of all Novelties and all Blasphemies of Heretiques. The antient, both *Latin* and *Grecian Fathers*, who certainly were of wits as subtill and piercing, as any that have succeeded them, yet never thought upon such nice enquiries, as now every young Philosopher can prattle of; and therefore I professe, since I am far from finding any obligation at all lying upon me to the contrary, yea since the Councell of Trent (*Sess.* 13 *c.* 1.) hath defined this point in the language of *Antiquity*, and not of the Schools, saying that *Christ is present in the Sacrament Sacramentaliter*, i. e. mysteriously, inexplicably,

explicably, I will never endeavour to answer ny Philosophicall arguments any other w then with such words as these of S. *John D mascene, The Bread and Wine is changed i the Body and Blood of our Lord; but this ter an unsearchable manner: For of this m ter we know no further, but only that the w of God is true, and efficacious, and omn tent.* Damasc. de Orthod. Fide lib. 4. c 14.

Of the Adoration of our Lord Jesus Chri present in the holy Eucharist.

9 Let us now consider to what the chu obliges all Catholiques in this point. If *any* (saith the Councell of Trent *Sess.* 13. *Can. saith that Iesus Christ the only Son of G ought not to be adored with the exteriour w ship of* Latria *it self in the holy Sacrament the Eucharist; and that for that end it ou not to be proposed publikely to the people to adored; and that those who adore him are I latters, let him be Anathema.* Which wor of *Latria* is not given to the outward Symbo of the Eucharist, but only to Jesus Christ hi self there present. *A certa degree* of respect (even by t confession of the Calvinist *is due to all outward inst ments of Religion, as to C lices, to the books of Scripture, to the wate Baptisme, and to the Species of Bread a Wine in the Holy Eucharist.* And Catholiq allow no more: *But the true object which*

Daillé l. des Imag. p. 340. & 376.

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Catholique adores with this sublime act of adoration or Latria, *is in the case in hand, Jesus Christ himself, who is to be adored every where wheresoever he is present, and therefore likewise in the holy Eucharist, in the which the Catholique church knows and acknowledgeth no other substance (as the Calvinists desire to impose on them) but only Jesus Christ.* And if they be Idolaters for this, the *Lutherans* are so too, who teach the same doctrine, though they expresse themselves in the point of the Reall Presence after another new-invented manner: yet notwithstanding the *Calvinists* (when their worldly interests obliged them) could be content to comunicate with the *Lutherans*, and could swallow their pretended Idolatry, but out of fear and hatred of Catholique union make even the church her self a prejudice against her doctrine.

Test. Doc. Sorbon.

Kemn. Exam. par. 2. p. 92.

10. For mine own part (whilest I was a Protestant) I professe I could never answer to mine own reason, why we should condemn the worshipping of Christ, whom we professed to be present in very truth, without figures or fancies. If he had not been there after a peculiar Sacramentall manner, I might lawfully notwithstanding have worshipped him there, because I may and ought to worship him every where, as being God omnipresent: yea though his humane nature be locally present only at the right hand of the Father in glory, yet I may worship the man Jesus Christ every where; because

cause that person, which is God and Man, is every where present (*viz.*) according to his divine not humane nature, and yet it seems when a new accession of another kind of Sacramentall truly reall presence is added to the former, though I acknowledge this later presence to be as reall as the former, I must be forbidden to expresse that I acknowledge and believe it any other way then by saying with my lips that I do so; I must then deny unto him (in that place, at his owne table and altar, and at that time, whileſt are celebrated those mysteries, adorable even to Angells themselves) that worship and respect, which I would have given him at mine own table, or whileſt I was doing the ordinary works of my calling. But it will be said perhaps, you are not forbidden to worship him, but you must not worship him as present there. And why for Gods sake? Bid me rather believe that he is not after an epsciall manner present: But this is tyranny and injustice in the highest degree, to command me to believe that he is as truly (though after another manner) present there, as at the right hand of his Father; and at the same time to command me by my works to belye my belief. No, no. *Quàm magis ingenuè Peribontius!* How much more ingenuous are the *Socinians*, then all other Sects! for whereas the rest would gladly pretend *Antiquity*, and take much unprofitable pains to make a Father now and then speak a word in their favour: The *Socinians* instead of puzling themselves to untye, cut asunder all such knots and difficulties, they with an impudent resolutenesse break through all obstacles. Let the antient church determine

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what it pleaſe, and let the antient Fathers agree to ſpeak as they have a mind, if what is ſpoken and decreed either ſuit not with what they fancy that the Holy Ghoſt does mean, or (naturall reaſon being Judge) ought to mean, or if the Holy Ghoſt in their opinions hath been ſilent in it, without more ado they preſently reject and condemn it; upon which grounds they ſtrein not to alter all the language almoſt of the church, they know no ſuch thing as a Sacrament, they acknowledge no promiſes to, nor no effects of ſuch ceremonious actions, as the church and all Chriſtians call Sacraments, they ſcoffe at the Reall Preſence, and abominate the adoration of Chriſt in his Myſteries: Let S. *Ambroſe* (*de Sp. s. l* 3.) ſay, *By his footſtool is meant the earth, and by the earth the body of Chriſt, which every day we adore in the myſteries, and which the Apoſtles adored in our Lord Jeſus.* Let S. *Auguſtine* (in Pſa. 48.) ſay, *For he took earth from earth, both becauſe he converſed here in very fleſh, and gave us likewiſe very fleſh to eat for our ſalvation. Now no man eats that fleſh, but that he adores it firſt: And thus a way is found how the Lords footſtoole is adored.* And again (Epiſt 120.) expounding that of the *Pſalmiſt*, *All the rich of the earth have eaten and worſhipped*, *And they alſo* (ſaith he) *are brought to the table of Chriſt, and partake of his body and bloud; but they adore him only; they are not ſatisfied, becauſe they doe not imitate him.* Let S. *Chryſoſtome* (in 1. *Cor.*) ſay, *This body the wiſe men worſhipped in the manger, &c. Let us at leaſt imitate thoſe barbarous men, we, who are the Citizens of hea-*

ven; Thou seest him not in a manger, but upon the Altar; not a woman holding him in her armes, but the Priest himself present, and the Spirit abundantly powred upon the sacrifice presented there. Lastly let *Theodoret* (*Dial* 2.) say, *The mysticall Symbolls are understood, which are celebrated and believed, and adored likewise, as being the very things which they are believed to be.* What is all this to a Socinian, though all antiquity agree in the like language, and not one Father explicitly dissent from it? But as for Protestants, not having the confidence to renounce the Fathers authority, they make it their task to prove out of such places, that the Fathers intended by such speeches, that it was Idolatry to worship Christ present on the Altar. But-*Nobis non licet esse tam disertis.*

Of Communion under one Species.

11. This is not a matter of doctrine, but meer practise: The church sayes not, it is unlawfull to take it in both kinds; but onely that upon reasons sufficiently prevailing with her, she thinks fit in the ordinary practise it should be so administred: The Governours Ecclesiasticall therefore are to be answerable for it.

But to demonstrate that even those, who in their private opinion think it were better it should be administred in both kinds, yet ought not upon pretence thereof to break forth into a sacrilegious separation, I will only recommend these few considerations to our English Protestants, viz. 1. That there is no explicit com-

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mand in Scripture, that the Sacrament should be communicated under both Species. If they urge the example of our Saviour, and the manner how he administred it; they know that they themselves allow authority to the church to alter formes not essentiall to the Sacraments; and accordingly practise both the form in Baptism, and the holy Eucharist, otherwise then they were first instituted. 2. That it is evident, and no ingenuous Protestant will deny it, but that even in the Primitive churches it was an ordinary practise in severall occasions to receive it only in one kind. 3. That not one proof can be shewed that the sick ever received the cup. 4. That notwithstanding in the opinion of Antiquity, those who received it so were believed to have enjoyed the whole benefit and vertue of the Sacrament. 5. That the Greek church, though she gives it ordinarily in publique in both Species, yet neither in private, nor to the sick, no nor (as it is said) in Lent. Neither doth she make that difference any ground of her separation from the Roman church. 6. That Protestants confesse, that those who have a naturall antipathy against wine, may receive the body alone, and may notwithstanding assure themselves that they want no fruit or effect of the holy Eucharist. Upon which grounds, if they would duely consider what a horrible crime Schisme is; they would no doubt believe that this were not a sufficient excuse for them.

12. The only proof that I will give of the opinion and allowed practise of antiquity in this point, shall be to set down here in English, the

289. Epistle of S. *Basile*, *ad Cæsariam Patriciam*, a memorable monument of the usage of private communicating of the holy Eucharist, and that only under *one Species* among the antient Christians, His words are these, καὶ τὸ κοινωνεῖν &c. that is, *And truly every day to communicate and participate the holy body and blood of Christ, is a good and profitable thing, seeing he himself hath said in expresse words, He that shall eat my flesh, and drink my blood hath eternall life. Now who does doubt but that daily to participate of life, is no other thing but daily to live? Therefore it is that we our selues do communicate four times every week, to wit, on our Lords day, on the fourth day, on the sixth day, and on the Sabbath day. And moreover upon other dayes, if the memory of any Martyr be celebrated. Now it would be superfluous for me to demonstrate that that custome is not to be condemned, by which Christians were necessitated in the times of persecution, in the absence of the Priest or Minister, to receive the Communion (privately) with his own hands, since an inveterate practise hath effectually confirmed it. For all those who lived Monastically in the Deserts, where there was no Priest, reserving the Communion in their Cells, received it of themselves. In Alexandria likewise, and in Ægypt, each one of the common sort of people, for the most part, hath the Communion reserved in his own house. For the Priest having once offered the Sacrifice, and distributed it, he that receives it entire all together, and afterward daily communicates of it, ought to believe that he communicates*

nicates and receives the very same which the Priest gave him. For likewise in the Church it self the Priest delivers a part (of the Sacrifice) and the Communicant receives it, with an entire power to dispose of it, and so with his own hands lifts it to his own mouth. Now it is the very same in power (or vertue) *whether any one shall receive one only portion from the Priest, or many portions together.* Hitherto S. *Basil.*

CHAP. III.

Of Invocation of Saints. Of Veneration of Images. Of Prayers and Offerings for the Dead, and Purgatory. Of Indulgences. And of publike service in the Latin tongue. With what charity and modesty the doctrines of the church are to be examined.

1. CONcerning Invocation of Saints, to shew the opinion of the antient church about it, it may suffice to take notice that for denying the lawfullnesse of it *Vigilantius* was accounted an Heretique, as Dr. *Fulke*, the *Centuriators*, *Osiander*, *&c.* acknowledge out of S. *Hierome*. I am sure S. *Ambrose* sayes in the very language of the *Councell of Trent*, *We ought to pray unto the Angells in our owne behalf, who have been given for guards unto us, we ought to pray unto the Martyrs, whose bodies remaining among us, seem to be as it were agage and hostage of their protection.* And

Hierom. cont. Vigilant. c. 2. 3. Ful. Resp. ad Pseudo-Cath. Cent. 4. Col. 1240.

S. *Augustine* (in Psal. 85.) in the language of the *Church Litanies*, *All Martyrs intercede for us*, adding, *To the end that they may rejoyce in our behalf who pray for us.* And *Theodoret* (*l.* 8. *de Martyr.*) gives the very sense of the present church in this point, *We do not adore the Saints as Gods, but we pray unto them as divine men, that they would intercede for us.* A Tradition this was of the antient Jewish church also, as those words of *Josephus* witnesse, *The pure souls which hear those that call upon them, obtain in heaven a most holy place.* And the same Tradition was so constant in the *antient Christian Church*, that *Origen* asks, *who doubts but that the Saints do aid us by their prayers.* Add hereto, that the antient *Liturgies* of S. *Basile* &c. have the same prayers to Saints, in the same form as they are found in the Missall and Breviaries at this day: And, that not any Father condemns the practise of it, either as a novelty or superstition, which in all other cases upon all occasions they have done.

Origen in Num. c. 3. Hom. 26.

13. To shew the *innocence* of the church, far from deserving such behaviour from her children, as she has found in this regard. Consider first, that all that the church decides in this point is, that they may be pray'd to. 2. That by the church no man is obliged or constrained to pray to them, or to any but to God. 3. That this is onely that they would intercede for us, a thing which we sinners desire at the hands of other sinners greater perhaps then our selves. 4. That (excepting only the Litanies which are

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rather ejaculations and wishes, then formed prayers; and excepting some few Poeticall Hymnes, to which a greater license hath alwayes beene allowed.) the Church, both in the *Missall* and *Breviary* directs the prayers, which she makes with respect to Saints, immediately to God himself, desiring him to hearken to the intercession which his Saints make for us, and by their ministery to aid us. And therefore whereas Protestants make their chief difficulty in this matter to be their uncertainty, whether our prayers can arrive to the Saints hearing; though it may be resolved out of expresse Scripture even out of those words, *There is joy in heaven over one sinner that repents*; yet certainly, when the prayers are directed immediately to God, as the church dōes, no man will doubt but they may arrive thither. I cannot chuse but on this occasion to publish the ingenuity of the *Socinians* once more, who deal with Religion as they would do with an Astronomicall Hypothesis, framing and changeing heaven and earth according to their *phænomena*; And therefore they, to take away the trouble of examining either Scripture or Fathers, dissolve the whole controversie, with framing a new point of Philosophy, viz. that separated souls have no apprehension, nor perception at all, but are indeed as senceleſſe as the bodies, contrary to millions of stories, which are surely not every one false, contrary to expresse Scripture, *This day shalt thou be with me in Paradise*, and S. *Pauls* judgement, *Whether it was in the body, or out of the body* (that I was wrap'd into Paradice) *I cannot tell, God knows:*

by which words, though he knew not which of these two wayes it was, yet he gives to understand, that he might have been rap'd in Spirit without the body.

Of Veneration of Images.

3. Concerning Images, we may consider, 1. That they had them in the antient church, *Tertullian* puts it out of all doubt, who makes mention of the *lost sheep* generally graven upon the Chalices: And S. *Ambrose* saith, *That a person appeared to him, which seemed like to S.* Paul, *the features of whose countenance I had learned*, sayes he, *from his picture.* The profession and practise of S. *Paulinus* is so clear in this behalfe, and so confessed by Protestants, that it is lost labour to quote him. 2. No man can deny but that the sight of holy stories in picture, do both more easily represent to weak capacities, and put even the best men in mind of good things, then the reading them in a book. 3. The Councell of Trent (*Sess.* 25.) expressely professeth, that the ground of Catholiques Veneration of them is not that it is believed that there is any divinity or vertue in them, for which they ought to be venerated: So that all occasion of superstition is evidently cut off. 4. That things which have any regard to Religion are to be respected and treated with reverence, this nature teaches, and the Calvinists acknowledge, as I took notice before out of *Monsieur Daillé.* 5. That by reason

Tert. de Pudic. c. 7.
Ambr. de invent. corp. Gerv. & Prot.

reason we have not words enough to expresse all our conceptions, nor variety enough of outward actions and postures to expresse our inward intentions and notions; hence all the trouble and contradiction among Christians in this point hath proceeded. And therefore as the antient Jewes applied the word שחה and the posture thereby represented, viz. *prostration* both to the supreme degree of adoration due only to God, and to the reverence of honorable persons: So likewise the second Councell of Nice, for want of words applying the word προσκυνεῖν (which imports the same) to images, therefore it was, that till the misunderstanding was cleared, the Westerne Church in the Councell of *Francford* rejected their decision But those who love Schisme will needs most unjustly reassume a voluntary misapprehension of the churches intention in this point, which clearly distinguishes and makes an infinite distance betweene the respect, which they give to Imeges, and that which they render to God, and gives little more to Images, then Protestants themselves confesse to be due to all holy things pertaining to Religion. The Jewes at this day (the greatest enemies certainly of Idolatry that ever were) yet will not unfold the volume of their law til after many humble declinations of their bodies, and kissings of their hands; neither will any sober Christian enter into a church (though he do not pray) without uncovering his head, to shew that he makes a difference between that place, and an ordinary prophane house. The ground of the lawfulnesse and fitnesse of these outward

expreſſions is this, becauſe ſince we cannot chuſe but in our minds and thoughts make a a difference betweene holy and prophane objects, it is as fitting to expreſſe that difference by outward ſhews. So that if *Catholiques* be to be ſuſpected of *ſuperſtition* and *idolatry* in this behalf; certainly the *Calviniſts* are much more guilty, for *exhibiting* an outward reverence to the *Bread* and *Wine in their Cene*, ſeeing they will not allow a *diſtinction* between the ſeverall reſpects which Catholiques acknowledge. 6. That the church obligeth no man (*hîc & nunc*) to *exhibit* any *veneration* to *Images*, &c. Only they muſt not condemne it in thoſe that allow and practiſe it.

Of Prayers and Offerings for the Dead: and Purgatory.

4. The denyall of this made *Arrius a Heretique*; and beſides him I do not find ſince *Chriſtianity* begun, til the laſt age, any one ſingle perſon that denyed or queſtioned it; never was there found any *Liturgy* without it; nothing ſo frequent in *Fathers* and *Eccleſiaſticall hiſtories* as the recommendation of it: In a word I am confident there is not one *doctrine or practiſe* of *Chriſtianity* delivered with ſo full unqueſtionable a *Tradition*. So that a man may as wel make an *Apology* for being a *Chriſtian* or *believing* the Goſpells to be the word of God, as for this. The truth is, the more ſober and learned ſort of *Engliſh Proteſtants* do confeſſe the *immemorial antiquity of it*; and would the State there ſuffer them to upbraid the *ſacrilegious uſurping* of ſuch *infinite*

infinite revenewes, as have been *ravished* both from the *living* and the *dead* in that *Nation*, there is no doubt, but that practise would have yet continued there, for the English church it self hath decided nothing against it, excepting only in consequence by denying *Purgatory*, which is necessarily supposed in prayer for the dead. Yet I may say they do not indeed deny *Purgatory* in the whole *latitude*, as the church ha's *decided it*, which obliges no man to any particular conceits about it, though perhaps received as a certain *Tradition* by many credulous *Catholikes*, as if it could be nothing else but a certain subterraneous mansion ful of tortures, fire and brimstone, &c. None of which the church expressely acknowledgeth, but only *Purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimùm verò acceptabili altaris sacrificio juvari.* i. e. *That there is a Purgatory, and that the souls detained there are benefited by the prayers of the faithfull, and especially by the acceptable sacrifice of the Altar.* (*Councell of Trent Sess.* 25.) Yea in the following words, that *Councell* expressely commands *Bishops to take care that neither any uncertain groundless or subtill discourses of it should be published to the people in Sermons, but onely what is found delivered by the holy Fathers and sacred Councells*; which is in sum, that the souls of *Christians*, not dying in a perfect estate, remain in a condition which may be eased and meliorated by the prayers, *Oblations* and *charity* of the *living*; according to the expresse assertion of S. *Augustine*; *We ought not by any meanes to doubt but that the Dead are helped*

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by the prayers of the holy Church, by the saving sacrifice, and by the Almes which are distributed for their soules, to the end that God may deale with them more mercifully then their sins have deserved. For that is a thing which the church observes, having received it from the Tradition of the Fathers. (Aug. de Verb. Apost. Ser. 32.)

Of Indulgences.

5. That which the church commands to be believed as *Catholique Traditionary doctrine*, touching this matter of Indulgences, is briefely contained in the Bull of *Pius IV.* (relating to the 25. *Session* of the *Councell of Trent*) in these words, *I believe that power of Indulgences hath been given and left in the Church by Jesus Christ; and that the use of them is very healthfull to Christian people.* The ground of which doctrine, according to the position of *Alexander of Hales, Durand, Paludanus*, and others quoted at the end of this discourse, is the practise of that severe discipline and correction, which in the most *primitive times* was exercised against (especially publike and scandalous) sinners, these severe *penitential Canons* then executed, those *painful Exomologeses, prostrations, cilices, weepings, covering themselves with ashes, rigorous fasts, but principally those long abstentions and banishings from the most holy Sacrament*, yea even from entring any further then into the porch of the church, which the primitive zeal imposed upon Delinquents, which are mentioned in the most *antient Ecclesiastical writers*, and most expresly in *Tertullian* and *S. Cyprian*.

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An example of which severity more rigorous then all before mentioned, S. *Paul* hath left us in that censure of his upon the incestuous *Corinthian*, whom *he delivered over to Satan*, to be *tormented by him in the flesh*, for the *saving of his soul*, 1 *Cor.* 5. which censure he calls by a general word Επιτιμία ὑπὸ τῶν πλειόνων, i.e. *an objurgation by* (or, before) *many*, 2 *Cor.* 2. 6. from whence ecclesiasticall censures were called in the 7. & 8. General Councels Επιτιμία. Notwithstanding to shew that Ecclesiasticall Governors ought to mix *Christian charity* and meeknesse with *their severity*, especially when they see great signs of compunction and amendment in the Penitents, the same Apostle hath left an example likewise of Indulgence and favour to the same person, which he expresseth by the two verbs χαρίσασθαι and παρακαλέσαι, i.e. *graciously to spare, and to comfort*. In conformity to which rule, the *Primitive Churches*, as upon occasion they used great *severity*, so likewise great *benignity* also to *Penitents*, which S. *Cyprian* calls the *giving of Peace*.

6. But in succeeding times zeal and fervor of devotion growing cold, and generally *Christians* not being able to support so great a rigor, the church in wisdome thought fit to qualifie both the severity of penalties imposed, to shorten the times of *abstention* from the holy *Eucharist*, and to grant remission and Indulgence, especially *in Articulo mortis* generally unto all Penitents: hence came it that the *intercessions of Confessors and Martyrs* in behalf of *Delinquents* were admitted by the *Bishops*, as we read frequently in S. *Cyprian*: hence the two favourable *Canons* of

L Indulgence

Indulgence (*viz.* the 10. and 12.) of the first *Councell of Nice.*

7. In these last and most wicked times, wherein the antient Ecclesiasticall Discipline is almost wholly lost, not through any fault of the church, (which enjoynes all Priests to have before their eyes the antient penitentiall Canons, and by them to regulate their penances) but through the generall overflowing of coldnesse in devotion, prophaneness, and impatience of suffering, and likewise through the impudence, covetousnesse, and partiality of Priests: no man can yet deny, but that as the power of inflicting censures remains in the church, so likewise doth the power of *Indulgences.*

8. Concerning which *Indulgences*, all *Catholiques* do unanimously agree to these two points. 1. *That they are profitable*: and 2. That *the Church hath power to grant them, according to the Decision of the Councell of Trent.* But as for the extent of the vertue of Indulgences, and as touching the *conditions* required to the receiving them fruitfully, *Catholike Divines* are *divided* in their *opinions.* For 1. concerning the *extent of their vertue*, *Bellarmine* (*l.* 1 *de Indulg. c.* 7.) sets down this as an opinion maintained by Catholiques, viz. *That Indulgences are no other then relaxations of Penalties enjoyned by Confessarii, or which ought to have been enjoyned according to the Canons.* Which *opinion*, saith he, is maintained by *grave Authors*, *Alexander of Hales*, *sum. Theolog. p.* 4. *q.* 23. *memb.* 2. *Durand and Paludanus*, *Pope Adrian* 6. *in* 4. *Sent. q. de Indulg.* And likewise *by Soto the Dominican*, and

and *Card. Cajetan*, both which teach, *that Indulgences are never granted but for Penalties injoyned.* Now both these were appointed by the church to maintain the *Doctrine* concerning *Indulgences* against the late *Heretiques.* Likewise *Maldonate* the learned Jesuite (in his book *de Sacram. c. 2. de Indulg. q. 1. 2. p.*) saith, that the *opinion, That Indulgences are only relaxations of the Penalty either enjoyned in the Sacrament of Penance, or ordained by Ecclesiasticall Law, seems to him to be the most true opinion, because it is held by good Authors, and seemes to be demonstrated by unanswerable arguments.* And in pursuance hereof the same Author produceth eleven reasons; the substance of the three first of which, is this, *Because we ought to believe, that the Indulgences now in use in the church, are the same that were antiently practised, as the Councell of Trent expressely sayes:* Now, saith he, *we find no other Indulgences in the antient church and Councells, but such as we have mentioned.* Again, *It was the custome of the church to add this Particle to the Indulgences given, De Pœnitentiis injunctis; since therefore,* saith he, *the church hath so warily expressed her self, it would be temerarious to interpret her meaning otherwise.* The same doctrine is strongly maintained likewise by *Estius* in 4. *Sent. dist.* 20. §. 10.

9. In the next place, concerning the *conditions* required to receive benefit by Indulgences, all Catholiques agree that these three are necessary. 1. *Authority in him that grants them.* 2. *A just reason for the granting them.* 3. *Due dis-*

dispositions in the party receiving them. Now for this last point, *Card. Cajetan* (as he is quoted by *Bellarmine l. 1. de Indulg. c. 12.*) maintains, *That besides the conditions of being in the state of Grace, and of accomplishing the actions ordained for the gaining of Indulgences, there is a third condition necessary to him that would receive fruit by them, which is, that he have a will to satisfie God by his own labours, as much as he can; and that Indulgences are of no profit to those who will not satisfie for themselves when they can.* From whence he concludes, *That in such an infinite number of persons that visit the churches in the times of the solemn Stations, and the like Indulgences, there are but very few that reap the profit of them indeed.* This *opinion*, saith *Bellarmine*, *is profitable and pious, though perhaps it is not true.* But since Card *Bellarmine*, the learned *Estius Chancellor of Doway*, professes his belief, that this *opinion* is not only *profitable and pious, but very true.* See his Comment. in 2. Ep. ad Cor. cap. 2. v. 11. as likewise in 4. Sent. dist. 20. Sect. 10. The like is strongly maintained by *Comitolus a learned Jesuit*, in Resp. Moral. q. 36. who confirmes his opinion by the *testimonies* of *Antisiodorensis*, *Henricus à Gandavo*, *Adrian VI. Boniface VIII. Sylvester*, *&c.*

Now the aforesaid Authors, who teach that *Indulgences* are onely relaxations from Penances enjoyned, *vel ab homine, vel à Canone*, do not therefore believe that they are satisfactions only to the Church, and not to God; for *Maldonate* expressly declares the contrary

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in these words, in the forecited place, *Cùm injungitur pœnitentia ab Ecclesia, &c. when the Church enjoynes any Penance, she enjoynes it not only to the end that by such a Penance we should satisfie the Church, but God also. Now the Indulgence is answerable unto the Penance enjoyned, and by consequence it is granted us, not onely to the end that this penalty should be remitted us before the Tribunall of the Church, but before Gods Tribunall likewise.* And from thence he concludes, that though *Indulgences* do regard directly onely Penances, which are enjoyned to be accomplished in this world, notwithstanding they do consequently deliver from the paines of Purgatory likewise. *For* (saith he) *since God does not punish the same fault twice, and since the penalty which men pay in Purgatory, is the same with that which they ought to have paid in this world, if the Church, by the means of Indulgences, does remit the penalty, which in this life is due to the Justice of God, it follows, that she remits likewise that which shall be due in Purgatory, that is to say, that which those living persons, to whom such Indulgences are granted, ought otherwise to suffer in Purgatory.* Now whether this *Doctrine* deserve a *separation*, let all reasonable, moderate Christians judge.

Of Publique service in the Latin tongue.

8. This is a matter which concerns only the outward order and *decorum* of the church, an where-

whereof Ecclesiastic all Governours are only to be judges and disposers, so that if there be any excesse or inconvenience, they only are answerable before Almighty God, particular persons are not at all concerned in it. Indeed if the Church had appointed her service in the Latin tongue on purpose that the people should not understand it: Or if she had decreed that it was a thing unlawfull that any body should praise God with the understanding, but only Priests, and Bishops, and learned men, Protestants might have some pretence for their clamors in this regard. But 1. since the Church found her *Liturgies* in the same tongue through all the Westerne world from the beginning of *Christianity*. 2. Since no example can be found in any antient churches, *Jewish* or *Christian*, Eastern or Westerne, that the languages of Publique Service have beene altered, though those of the Countryes have beene; insomuch as in our Saviours time the Jewish Devotions were performed in Hebrew, when the people only understood the Syrian tongue, so the *Cophtites*, so the *Æthiopians*, and so the *Jewes* to this day. 3. Since it is apparently, both of great comelinesse and benefit, that there should be an uniformity in Gods publike worship, so as that whersoever a Christian travels, he may as well joyne himself with other Christians in the service of God, as when he staid at home. 4. Since particularly for the Masse, the greatest part of it from all *Antiquity* was performed in a low voice by the Bishop or Priest, the people neither hearing, nor in the antient Church seeing him, by reason of

of a vail or curtain, which was drawn between the Altar & the people, excepting only at some certain peculiar times, as at the Elevation, &c. 5. Since the church permits the translating and publishing of her *Liturgies*, since she commands the Priests to explain and inculcate unto the people the meaning of all mysteries; and since she furnishes even the most ignorant persons with devotions suitable to their capacities, and far more beneficiall to them then the hearing the Psalms and other parts of Scripture read, so difficult and abstruse, that even the most learned must confesse their inability to comprehend them. Lastly, since an indiscreet promiscuous exposing of Scriptures hath beene the occasions of so many inconveniences, a better though sadder proof whereof cannot be given then in the present state of *England*, where every one reading Scripture, and all visible authority of interpreting it (so as to oblige others to receive such *interpretations*) being *disclaimed*, every one of those *infinite* numbers of Sects believe that they find in Scripture sufficient warrant for all such horrible seditions and murders as have lately been committed there: Therefore the Catholique church hath esteemed it a thing befitting her wisdome to continue an *uniformity* in her publike worship received from our Fathers, and her care and charity to appoint respectively to every *condition* and state of *Christians* their proper allowance and *dimensum* of spirituall food, and to imitate our Saviour, who would not reveale even to his Apostles themselves all the mysteries of the Kingdome of God, during the times of their infirmity, when *they were not able to bear them*.

9. These

9. These being the *principall points* of controversie between Catholiques and Protestants, I judged fit to signifie how (when I considered what the church had declared to be her sense of them, separating them from *private opinions*, to which no man is obliged) they appeared so reasonable, and so consonant to *antiquity*, that if I should have continued in a separation from her for their cause, I must at the same time have professed to have renounced all interest in the most glorious Saints and Martyrs that ever the church enjoyed. And if it were Gods good pleasure that all other Protestants, lovers of unity, would think fit not to judge of the Catholike church by the character given of her by Calvinist Controvertists, who lay to her charge whatsoever imprudent or erroneous positions they find in any particular Catholike author, insomuch as I am confident not one objection among twenty in their writings proceeds directly against the church, but that, if they would be perswaded to hear her testifying of her self in her publike doctrine, they would find that they have been cousened into the guilt of this *pernicious exterminating crime of Schisme*, by the passions and interests of men, enemies to peace and *Christian charity*, and that they have been enemies to Gods church for telling them the truth, that perhaps themselves believed in the sense and latitude that she proposeth it. Lastly, if they would but think the judgement of their own *Bucer* (*in Mat. c. 25.*) worthy to be hearkned to, who tells them, *Nihil esse damnandum quod ullâ ratione bonum esse queat.* i. e. *That nothing is to be condemned* (especially in the

church,

Church the Spouse of Christ, and *Mother* of us all) *that by any way* (or in any sense, or respect) *can be good*, they would think themselves obliged to consider the doctrines of the church with all possible caution, modesty, humility, and charitable construction, and not ruine their souls by forsaking her Communion, till they found that *charity* her self, *which covers a multitude of sins*, could not excuse her, that is, till they found that *notwithstanding the promises of Christ, the gates of hell had actually prevailed against her.*

CHAP. IV.

The Holinesse taught and practised in the Catholique Church a great motive to embrace the Doctrines. The Authors former exceptions against certaine practises ascribed to the Church, with their answers. Of the Carthusians. Of Mysticall Theology, &c,

1. I Will now discharge the promise which I made in the XVII. *chap.* of the first Section, which was to give a narration what effect the eminent rules of holinesse and true solid devotion, which contrary to my expectation, I found in the Catholike Church, had upon me, and that not onely to incline my will to love them, and desire the practise of them, but to dis-

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pose my understanding also to be more docible, and more easily perswaded of the truth of speculative points, which were professed in a Church so enriched, and by persons whose whole employment was to love, serve, glorifie, and admire the goodnesse, wisdome, and all other perfections of Almighty God, to meditate day and night upon the holy Mysteries of our Salvation, and to mortifie all manner of vice, passions, and lusts, farre more intrinsecally, spiritually, and perfectly, then any thing that I had seen or read before could give me a notion of. I hope I need not be ashamed to profesle this, and however I will not forbeare to publish mine own shame, by professing, that the life and Councells of S. *Charles Borromée*, and the truly *Christian spirit* of *humility* and *meeknesse shining in* the *writings* of *Monsieur Sales*, *Bishop of Geneva*, gave more satisfactory answers to all the objections of Protestants, then any I had hitherto found in all the volumes of those famous *Cardinalls*, *Baronius*, *Bellarmin*, and *Perron*; or at least that the former gave a *point* and a *piercing vertue* to the discourses of the later, which in former times I had often and without much effect perused.

§ 2. That way of satisfying doubts and controversies was the stranger to me, because it came directly contrary to my expectation; for I must professe I had in former times a far stronger aversion from the *Catholike Church*, considered by me as an enemy to Holinesse, then as an enemy to truth. I had observed, 1. In generall, that most of the points in Contro-

controverſie betweene Catholiques and Proteſtants were ſuch as contributed either to *avarice* or *ambition*. 2. I ſaw that *rich men, (to whom our Saviour ſaid it was impoſſible that they ſhould enter into the Kingdome of heaven)* were the eaſilieſt admitted of all others by the *proſtitution* of pardons and Indulgences. 3. I ſaw that many Caſuiſts had handled the ſins of great men, Uſury and Simony, ſo tenderly and favourably, allowing ſo many *qualifications*, that it was become almoſt impoſſible to deprehend them. 4. I ſaw the *antient diſcipline* of the church almoſt quite vaniſhed; and abſolution given upon a ſmall penance for ſuch ſins (adultery, blaſphemy, and that *moſt horrible and atheiſticall galliantry of Duelling*) which the antient church would ſcarce have pardoned after ten years macerating of the body and ſoule with *faſtings, weepings*, and yet greater *auſterities*, and for which ſhe would not have received to peace the perſons guilty by recidivation, by admitting them to the Communion, no not in *Articulo mortis*. See the annotation of *Petavius* upon S. *Epiphanius, ad Hæreſ.* 59.) 5. I ſaw (me thought) that *abſolutions* were given as of courſe; and that perſons, though habitually addicted to mortall ſins, yet upon an outward profeſſion of ſorrow expected and challenged pardon and admiſſion to the bleſſed Sacrament, and all this *toties quoties*. 6. I ſaw that *attrition* i.e. ſorrow for ſin, meerly out of fear of being damned, with the Sacrament, was counted a ſufficient qualification to remiſſion of ſins, whereby in my *opinion, charity* it ſelf became unneceſſary: Such prejudices as theſe was I poſſeſſed with-

withall, all which I imputed to the church her self; insomuch as though I suspected that my understanding might be over-reached by subtill Disputants to excuse the errours, which I believed to be in the Roman church, yet I was resolved that it was impossible my will should be seduced so far as to approve such enormous practises.

3. Now the occasion and manner how I came to be satisfied of the *eminent sanctity* taught and practised in the Catholique Church, and concerning those practises, not that they were excuseable, but that they were not to be imputed to the church (which was most innocent of them) was as follows. It hap'ned not long after my arrivall at *Paris*, that my curiosity led me among other places to visit the Monastery of the Carthusians, whom we deprehended in their ordinary employment of prayers, and in the place of their almost continuall residence, the church: A sight that was, which made a strange impression upon my mind, being at that time also in some unquietnesse, by reason of certaine scruples already entertained concerning *Religion*. For there I saw persons so utterly secluded from the world, that they never visited other men, and rarely and with unwillingnesse admit other mens visits, yea excepting a few houres weekly, renounced the conversation and sight of one another, but only in the church, where their conversation was only with God: Persons so mortified in their looks, so immoveable in their postures, with countenances so intent upon their present devotions, as if they onely lived with their rationall faculties, and so far from observing

observing, that they were observed by others, that truly I believe they knew it not: persons (as after enquiry I was informed) that through the whole course of their lives practise a strict abstinence, and for a greater part, a rigorous fast; persons that every day allow neer eight houres to vocall prayers, and laborious singing in the church, and almost all the hours besides in their private cells to *meditation* and *contemplation:* persons that no *incommodity* of weather hinders from *their midnight watches*, and devotions in the church for severall hours together; persons, whose inseparable cloathing is *hair-cloth*, and whose other more *private mortifications* and *austerities* they do most *sollicitously* conceal from the world, and account it of all other the most rude *mortification*, if they should come to be discovered: persons, who are so far from desiring the esteem of the world, that they never would publish any *miracles done in their solitude*, nor seek the *canonization* of any of *their Saints*, no not their *Founder* S. *Bruno* himself: persons who notwithstanding all these *austerities*, expresse *in their conversation* the greatest repose, and contentment, and chearfulnesse of *mind imagineable*, the greatest compassion toward others, that would seem to compassionate them, and protestations, that if there were no happinesse to be expected in another world, yet that the *inward ravishings* of soule; the *spirituall embraces*, which *their cœlestiall Bridegroom affords them many times*, deserve to be purchased with far greater worldly losses, and with far greater *austerities*, then any that they have or can suffer. Lastly, persons whose

order ha's continued now without interruption for about six hundred years, without the least scandall, without the least need of Reformation, growing the more perfect according to the declination of the rest of mankind, as if God intended it, in an especiall manner, to be the defence and security, *the chariots and horses of Israel: An order* whose encrease of revenews are perceived not by themselves, but the poor only, who are accordingly more amply and frequently sustained; insomuch, as that which ha's been the corruption of other orders, is the purifier and refiner of this; and I may add this observation with respect to *England*, *an order* that Almighty God did principally chuse, by which to condemn Schisme at it's first entrance there, viz. by suffering them, that is, piety and innocence it self, to be the first victimes and sacrifices offered to it.

4. I must confesse, that as I could not consider these things without astonishment and admiration, so I could not free my self from some degree of envy and indignation, that I could not find any thing in any of our Churches to oppose to such a spectacle: I was willing enough to suspect that there might be some mixture of a secret hypocrisie, and pride, and ostentation, even in such renouncings of pride and ostentation: But then I confuted my own suspition by this most sure observation, that Almighty God did not usually of all other vices suffer hypocrisie even in a single person to be long undiscovered, much less in a whole order, and for six hundred years together. Therefore I began to discourse thus within my self; Is it possible

'possible if the Roman church be so deeply guil-
'ty, and so intolerably depraved, as I have hi-
'therto believed, that Almighty God should
'suffer such servants of his to lye in those dregs
'and pollutions, exposed to *eternall perdition*
'so many years together? Ha's their continuall
'*meditation* been in the *holy Scriptures*, and
'yet never one beam of *divine light* be sent
'from heaven to *irradiate* any of *their under-*
'*standings*, and to convince them, that their
'whole *Religion* is apparently contradictory
'to the same *Scriptures*? Is it likely, that if the
'Faith of the Church was of necessity to be
'changed, and the practises to be reformed,
'that God should make choice of such *Apostles*
'as a *debauched, perjured, sacrilegious, Apostate*
'*Monk of Germany*; or a *seditious, uncharita-*
'*ble, molicious Picard*, or a *furious Gladia-*
'*tour of Switzerland*, and in the mean time
'leave such persons enflamed with his love, still
'lying *in their deadly ignorances and impie-*
'*ties*, never suffering one of that order to be
'converted, yea leaving *Heresie* more confirm-
'ed in them now, then ever before that such a
'pretended new *Evangelicall light* discovered
'it self?

5. Some time I spent in such meditations, which I could neither hinder nor satisfie my self in; yet because it seemed dangerous to me to build resolutions upon the manner and method of Gods Providence, which is inscrutable; therefore I thought it as necessary for me to examine (not the outward shewes, but) *the Rules of Holinesse* practised in the Romane church, as the doctrines therein professed; for

if

if the former appeared to be according to the *Spirit of Christ*, they would strongly argue for the truth of the later. Having this designe, I provided my self of the best *Methods of Devotion and Spirituality* that I could meet with, and upon all occasions I made conversation with such *Religious persons*, as were in *opinion* eminent for a *spirituall life*; The successe whereof was strange and incredible: For whereas I had alwayes been of *opinion*, that that which in the Roman church was called *mystical Theology*, was, if compar'd with the *ordinary Practicall Divinity*, as I took the *Morall Philosophy of the Platonists* to have been compared with that of other *Philosophers*, viz. the same *ordinary doctrines* and precepts of vertue, but only cloathed in abstruse, *sublime*, and *Metaphoricall termes*, rendring the profession thereof not more vertuous then other men, but more *phantasticall* and *self conceited*: But I found that the notion I had of it had no affinity with the thing it self; *Mysticall Theology* being nothing else in generall, but certain Rules by the practise whereof a vertuous *Christian* might attain to a *neerer*, a more *familiar* and beyond all expression comfortable conversation with God, by arriving unto, not only belief, but also an experimentall knowledge and perception of his *divine presence*, after an inexpressible manner in the soul; wherein he is taught first to purge himself of all *pollutions* of sin and worldly lusts, to possesse himself of *Christian vertues*, and by such meanes to prepare himself for an union with the heavenly Majesty; the generall instrument of all the

blessings being a constant exercise of *Mentall Prayer*, that is, meditating with the understanding upon heavenly mysteries, but especially inward *ejaculations*, *aspirations*, and *immediate* acts of the *will*, *loving*, *praising*, *adoring*, and perfectly resigning it selfe to the most perfect will of God, by which in time there is made a perfect denudation, mortification, and annihilation of a mans own private will, and a suffering ones self to be *inacted* and moved immediately by Almighty God, and at last a contemplation of the *divine essence* without any *medium*, without all help of grosser *imaginary forms*, an absorption of all operations (called by them *a divine idleness*) whereby the soul reposeth securely, and with unspeakable pleasure in the bosome of her heavenly Bridegroom. I speak not now of strange effects, outward and respecting the body, as *Elevations*, *Extasies*, *&c.* which though admired at by others, yet are neglected, and even pray'd against by spirituall persons themselves.

6. Now to prove that these are neither dreams of ignorant souls, nor sublime extravagances of soaring *spirits*, we may consider that. 1. The greatest understandings that many of the last ages have brought forth (as S. *Bernard*, S. *Thomas Aquinas*, S. *Bonaventure*, and *I. Picus Count of Mirandula &c.*) have all written uniformly upon the same subject, and have shewed clearly, that what they wrote was not meer speculation, but comprehended, practised, and felt by them. 2. That even the meanest capacities have arrived to the perfection of contemplation, as S. *Isidore* a plain husband-man

in Spain, S. *Teresa*, S. *Catherine of Siena*, and of *Genoa*, (silly ignorant women) & that unparallel'd young *Heremite*, *Gregorio Lopez*. Insomuch as whosoever shal with a true resignation & pure intention enter into this *life of the Spirit*, though his understanding be not able to give him entertainment for meditation, yea though he be not able to help himself with reading others, yet if, being informed of the necessary points of Catholike Faith, he humbly & constantly move his wil to frame cordially acts of love and resignation, &c. to God, even such a man or woman shall not fail to arrive, it may be, to a higher degree of union, then the most learned and skilfull Doctors, even to that perfection of which S. *Paul* speaks, *Crucifigor cum Christo: & vivo, jam non ego, sed vivit in me Christus.* i. e. *I am crucified with Christ: and I live, yet not I, but Christ liveth in me.* 3. To the end to be secure of delusions it is observeable, that whereas in other Sects there are certain *counterfeitings* of such a *mysticall familiarity* with God, joyned with strange motions and effects, as among the *Anabaptists*, *Familists*, *Quakers*, *Ranters*, &c. (strange examples whereof (in the last age) we may read in *Florimundus Ramundus*, yet now daily out-done by those Sects in England, as at *Malton* in Yorkshire, *London*, and other places, where they abound) &c. yet such *illuminations* discover their black Author, in that the persons are far from being cleansed of their carnall lusts, pride, malice, &c. and the design appeares commonly to be the troubling the world with some new pretended Revelation and Reformation &c.

Whereas

Whereas among ſpirituall perſons in the *Catholique Chureh*, the inſeparable qualification for contemplation is a deep humility, a moſt tender charity and love of Catholique unity. 4. Leſt a ſuſpition ſhould ariſe that this myſticall Theology and doctrine of contemplation ſhould be an *invention* of *Religious Orders* to magnifie themſelves in the worlds *opinion*, as having means to a neerer approach to Almighty God, then the reſt of the world: We may conſider both that the ſame rules for ſubſtance are found in the *writings* of the antient Fathers, as S. *Dyoniſius Areopagita*, S, *Auguſtine*, S. *Baſil*, *Joannes*, *Caſſianus*, S. *Hierome*, *&c.* and that even thoſe moſt active Fathers and Biſhops of the church have notwithſtanding attained to a great perfection of contemplation; yea that in this laſt age there have not appeared any more perfect therein, then thoſe two famous Biſhops, viz. *B. Francis de Sales*, *Biſhop of Geneva*, and S. *Charles Barromée*, that moſt unwearied ſollicitous Arch Biſhop of *Milan* and Cardinal, and *Antonio de Roias* a Spaniſh ſecular Prieſt: Though withall it cannot be denyed, but that a retreat and diſengagement from the world, ſolicitude, ſilence, and other *auſteritities* be very powerfull and effectuall diſpoſitions thereto. But concerning Myſticall Theology I ſhall refer thoſe that deſire further information, to the writings of *Thaulerus*, *Harphius*, *Rusbrochius*, *the Biſhop of Geneva*, *S. Tereſa*, and many others: Particularly the ſeverall *Treatiſes*, as yet *Manuſcripts*, of that late *very ſublime contemplative*, *F. Auguſtine Baker*, *a Monke of our Engliſh Congregation of the Holy Order of*

S. BENET; The yet imperfect sum of whose methodicall instructions concerning *Internall Prayer*, having happily met withall at *Rome*, I found my self pressed to hasten my reconcilement to the Church, because I thirsted to become capable of practising those heavenly instructions. And afterward in *France*, but especially in my passage through *Cambray*, having seen many more of the same Authors writings, the *Spirit* of which did eminently shew it selfe in the lives of those excellently devout and perfectly *religious Benedictine Dames* there; and being by them informed (which within a few dayes mine own eyes assured me of) that the same doctrine was received and practised by their *Fathers at Doway*. I presently, contrary to all my former resolutions, to dispose my selfe only among strangers in a *religious life*, determined to fix my self at *Doway*. I forbore in the former *Impression* to mention this Author among the rest, because I thought his books were confin'd to *Cambray*, where they were written, or to his *own Convent at Dowvy*: But being since assured, that they were largely dispersed, even among the secular Clergy; I could not without ingratitude now omit his name, and I hope that e're long a ful account of his *spiritual instructions* concerning the *severall Degrees of Internall Prayer*, shal be happily communicated to the world, methodically digested, & authoritatively published, to the glory of God, & great advancement of devout souls in his divine love.

7. For my present purpose it will suffice that by that short enquiry I made, I satisfied my self, that in no other Congregation, but the Ca-

Catholique Church only, were to be found either rules in writing, or living directors for a true spirituall life in any comparison approaching to those before named. Insomuch as I have often wondred why *Protestants* would not at least borrow and transcribe such writings for their own use and practise; and all that I could say for answer to my self was. 1. That according to that saying of the Fathers, *Spiritus sanctus non est extra Ecclesiam*. i. e. *The Holy Spirit resides not any where out of the Church*, that is, dispersed not his extraordinary favours, and sublimer gifts any where else. 2. Because Protestant Religion, &c. renouncing all Evangelicall Counsells of perfection, as voluntary poverty, chastity &c. and their avarice having swallowed all the revenews, which nourished men in a solitary life of meditation and contemplation, they both want such effectuall helps thereto, and dare not for fear of being censured as half-Catholiques, commend or practise the means proper and conducing to it, insomuch as the very name of *Contemplation* is unknown among them, I mean in the mysticall sense: for all that is understood among them in their Treatises of devotion by that word, is only the descanting upon any mystery of divinity, or passage of Scripture.

8. Finding therefore not only beyond, but contrary to my expectation, such a treasure in the Catholique Church as true Devotion, an union with, and participation of the Divine Nature, and the means to purchase this treasure being so obvious there, and so unknown all the world over besides; could I do lesse then say,

Quis dabit mihi pennas ſicut Columbæ? Who will give me wings like a dove, that I may fly into the wilderneſſe retired out of the world, *and be at reſt?* that wilderneſſe into which God ha's promiſed that he will bring his choſen ones, in which *loquetur ad cor eorum*, i. e. He will communicate himſelf familiarly unto them: I do freely confeſſe my partiality, I could not chuſe but wiſh that truth might appear to me to be the companion of Holineſſe, and that that church which could give ſuch admirable directions to love God, might not deceive us when ſhe would inſtruct us to know him. In a word, I was the eaſilier perſwaded to believe and ſubmit to the churches authority, becauſe thereby I was ſure to evacuate pride, and an eſteem of mine own ſufficiency to be mine own directour, and by conſequence to exerciſe at leaſt an act of humility and obedience, if not of faith.

9. As for the prejudices and accuſations before mentioned, which I once imputed to the *Catholike Church*, the clearing of them is not at all difficult; for as for the firſt, the whole force of it lyes in this, that Chriſt is accuſed to have taken care both for the ſubſiſtence and honour of his ſervants and Miniſters; a fault that no ſect can forgive, as if they intended to be revenged upon their ſeducing Miniſters, by expoſing them to beggery and diſhonor. But this was never the diſpoſition of Catholiques, they have alwayes willingly afforded this double honour to the Clergy, and yet never any Church upon earth laid ſo heavy cenſures upon avarice, Uſury and Simony, as the Catholique Church hath done. Concerning the 2. the reſtitution

stitution of Indulgences and Pardons is in formall words condemned by the Councell of Trent: So that it is not the Church, which opens Paradice so freely to rich men, but only particular avaricious Priests, who I fear do by such vain promises shut it both against themselves, and such customers. To the 3. the imputation onely concernes two or three private Casuists, so far from being justified by the church, that the Pope hath expressely censured and condemned them. Concerning the 4. I fear indeed the scandall of prostituting absolutions for the greatest crimes upon ridiculous penances is but too common; but yet without any fault of the church; yea we may reasonably judge of the mind of the *Councell of Trent* in that respect, by the zealous practises of S. *Charls Barromée* (then whom no man had a greater influence upon that Councell) who *immediatly* after its *dissolution* spent himself wholly in endeavouring to restore the *antient discipline*, as far as this wicked age could bear it, according to the mind of that Councell. For the 5. as the rest, it only reflects upon particular persons, and touches not the church at all. The like may be said of the last, which speaks of *Attrition*, and the *sufficiency thereof with the Sacrament of Penance to qualifie a person guilty of sin for Remission*: Upon better enquiry I found that all *Catholique Authors*, though they assent to that doctrine in grosse, yet they do not all agree in their explication of the *notion* of *Attrition*. For in direct opposition to my pre-conceived prejudice, I find, that (not to speak of *Jansenius* and his followers, who professe to embrace

S, *Au-*

S. *Augustines Doctrine* therein) the learned *Estius* and *Sylvius* (the former in *l. 4. sentent. dist. 16. 9.* and the latter in *suppl. D. Tho. ad 3. p. a. 1. q. 1.*) do thus expresse themselves that there are foure acceptions of the word *Attrition*, according to *four Motives* unto sorrow for sin. 1. Out of meer naturall and humane motives, as losse of goods, fame, health, &c. 2. Out of fear of hell, and not at all the love of God. 3. For the offence indeed committed against God, but yet this out of an in-efficacious, suspended, and meer optative will. Now none of these three, say they, are sufficient, even with the Sacrament, to qualifie a sinner for the remission of his sins: But only the fourth, which is indeed *essentially Contrition*, but an imperfect one, according to the expression of the *Councell of Trent*, being a *Grief for sin*, because God is offended, joyn'd with an absolute purpose no more to offend him, and proceeding from a will to please him, as deserving to be loved above all things, though this will be as yet feeble, remisse, and imperfect. This they say is the lowest qualification that with the Sacrament can suffice to remission of sins. And this they resolutely contend to be the *sense of the Councell of Trent*; grounding themselves upon this, to their seeming firm foundation, viz. *That it is against Scriptures, and the Doctrine of the antient Church, to say, that a man without any degree of true charity can be capable of the remission of his sins, or the favour of God.* But very many dissent from the rigour of this their explication. That which the *Councell of Trent*, saith, (*Sess. 14. ca. 4*) concerning

cerning this point, is, *That Attrition* (call'd there *imperfect Contrition*) *excluding a will of sinning, and joyn'd with a hope of pardon, but arising from a consideration of the filthinesse of sin, and fear of punishment for it, although without the Sacrament of Penance it cannot of it selfe bring a sinner to justification, yet it disposes him to the obteining the Grace of God in that Sacrament: And that it does not* (as *Calvin* affirmes) *make a man a hypocrite, or more a sinner then before; but on the contrary, that it is a gift of God, and an impulse of the holy Spirit not yet inhabiting in man, but only moving him, by whic a penitent being helped, doth prepare unto himselfe a way unto righteousnesse.* Then which what could be spoken more moderately, cantelously, and piously? To conclude this argument, Scandalls there will and must be in the church to the end of the world, as our Saviour foretold; and withall, as he foretold a grievous woe to the authors of them; and a blessing proportionable to those that would not be scandalized, that is, that neither would joyne in heart to consent to such scandalls, nor out of hatred of them to usurp the Angells office (who only are deputed to separate and pluck up all scandalls at the end of the world) or to rent the mysticall body of Christ.

CHAP.

CHAP. V.

The Conclusion: wherein the imputation of inconstancy charged upon the Author, is answered: as likewise of forsaking a Religion because it was perfecuted.

1. BEfore I wholly take off my pen from this paper, I will, though not without some indignation and grief, answer two imputations which have been charged upon me since my declaring my self a Catholique; the first of which is inconstancy: That which raises these passions in me, in regard of this, is only my respect and charity to the authors of such an imputation, which I fear preceeds from a poysonous root of bitterneſſe, I mean a contempt of Religion in generall: They that would not account it a fault for a man that had found out a new mystery or trade of thriving, to embrace that, and forsake another in which he had spent the whole former part of his life: They that would not impute this as a fault to a man to renounce one sect of Philosophy, and to embrace another, either for the greater probability of it, or even the gracefulneſſe of being new, or a Paradox: Yea they that would impute it as a folly and morosity, if a man did not conform himself to any fashionable novelty in cloaths, or language, or opinion: Such men as these, who think that profit, or fancy, or vanity may excuse inconstancy, and make it commendable; esteem it

it a vice only, when conſcience and the glory of God, and eternity is in queſtion. Religion is the only thing that muſt be left to the hazard, whether good or bad it muſt not be changed, and it is diſhonorable for a man that is in the way to hell to avoid it, or to accept of heaven, unleſſe he was born with a right to it. So that the Jews, who, to keep themſelves to their old *Rabbins*; and the Pagans, who, to maintaine their old even in their own *opinion ridiculous Idols*, rejected *our Saviour*, ſhall in ſuch mens *opinions* deſerve the commendation of conſtancy, and the Apoſtles for hearkning to him, *who only had the words of eternall life*, ſhall not eſcape their cenſure. For my part I profeſſe, though I had not believed the Fathers, who with one mouth proteſt that Schiſme and Hereſie are moſt mortall and almoſt unpardonable ſins; if I had only eſteemed them as leſſe good to my ſoul, I would have done that right to my reaſon, as both to have rejected them, and to profeſſe likewiſe the rejecting them. The Apoſtle commands us to *try all things*, and thus far I ſuppoſe that ſuch objectors, if it were only for *curioſities* ſake, would agree with him; but he adds further, *hold faſt that which is good*: but here they would leave him, and ſay, Hold faſt that which you held before, whether it be good or bad, let your reaſon judge of good things, but withall let it reject even the beſt, rather then be unconſtant. Indeed if by being a Catholique I had relinquiſhed any good thing whereof I was poſſeſſed being a Proteſtant; if my fidelity to temporall Superiours, my love to my Countrey and friends, &c. were not even encreaſed

creased by this change, I should blush to hear such an objection for mine own sake; whereas now I both blush and grieve only for their sakes; and my only revenge on them, shall be to beseech God to blesse them, with bestowing on them this very fault of inconstancy, that they may live to change at least this little lesse then Atheisticall opinion. To conclude, I desire them first to meditate well whether they be not concerned in that character which S. *Augustine* (*de Bapt. cont. Don. l.* 2.) gives certain persons in his time, *who* (saith he) *whilst they are afraid to be reprehended for a small time here for inconstancy, are not afraid to be damned for eternity.* And next, whether I be not absolved in another speech of the same Father, saying, (*cont. Cresc. lib.* 3.) *As it is a laudable thing not to be removed from a true opinion, so it is a blameable thing to persist in a false one; which never to have held is the prime commendation, but the second, to change it; that either that which is true may remain from the beginning, or at least by rejecting the false one, the true one may succeed:* And likewise in another parallell one of S. *Ambrose*, (*Ep.* 31. *ad Valent. Imp.*) *I am not ashamed to be converted with the whole old aged world; seeing no age is too late to learne that which is good: Let that old age blush which cannot amend it selfe, &c. it is no shame to change for the better.*

2. This objection only reflects upon my discretion; but the next wounds me in the point of honesty; for I am charged with ingratitude for leaving a church, (wherein I had been bred, and

and received more then ordinary favours) in the time of her affliction and perſecution. Whereto I anſwer. 1. That if God was pleaſed to make affliction an occaſion of illumination to me, who was I that I ſhould wilfully ſhut mine eys againſt his light? 2. If I had, following the example of many, paſſed over from the perſecuted party to the perſecutors, there might have been ſome ground of an ill ſuſpition. But it was ſo far from that, that I made choice of a Church, whoſe only portion both in war and peace was perſecution, and this to be expected by her whether party ſoever prevailed; if the King was reſtored, all that her members could hope for, was to return to their antient preſſures, not only upon their goods, but lives alſo. This was the portion of that church which I embraced, if that party had been victorious. But on the other ſide, if the bloudy deſignes of the Presbyterians (who only then appeared) had ſucceeded, what a cup of bitterneſſe and terror was prepared for the poor Catholiques? what leſſe then utter deſolation even to ſowing with ſalt was to be expected from perſons, who profeſſe a tyranny even upon the ſouls of all men, that diſſent from them in the ſleighteſt opinions, from perſons, who were the contrivers of thoſe bloudy laws againſt Catholiques, not ſo much out of conſcience, or out of hatred to them, as for their worldly deſignes, and againſt the Kings intereſts, yea to be a ſnare unto him; for what diſadvantage could it be to his Majeſty, that his Subjects ſhould enjoy the liberty of their conſciences? and what more fatall engine did they make uſe of to ruine the late King with-

withall, then by calumniating him with suspitions of Popery, either when any new ceremony was instituted, or when the rigour of the law was mollified against an innocent Priest? from persons lastly, who could not forbear to threaten ruine even to their best friends; who, whereas they had been sollicited by them to expose their lives to free their souls from tyranny, saw themselves ready to be a prey to the most ingratefull prodigious tyranny that ever was. It is true, of late God ha's been pleased most miraculously to *break the jaw bones of those Lyons*, and to commit his people to more mercifull hands; they may be permitted to hope for some ease from Governors, whose profession is to leave mens consciences to God, to whom only they are naked and in the light; especially considering that they themselves have by Gods particular goodnesse escaped that danger, whereby Gods purpose seems to have been to teach them *mercy in the School of Experience*. But these were things almost above my wishes, much more above my hopes, when I first embraced *Catholique Religion*. I was then so far from forsaking a church, because it was persecuted, that it was *persecution* I fled to, *persecution* suffered with most admirable patience and joyfulnesse; it was *persecution* that invited me to become a *Catholique*; for this I relinquished present fortunes, and all hopes of future; this made me esteem the losse of my naturall Country, kindred, and most dear friends a great gain and preferment. Lastly, for this I can without murmuring hear my self stiled a desertor of my *Religion*, because it was persecuted, even when I

embrac'd

embrac'd a Religion, which was persecuted by that very church that complained of the injustice of persecution, and when she complained so, yet persecuted *Catholiques*.

3. Therefore rejoycing and glorying in such a happy crime as inconstancy, and in so unreasonable an imputation, as forsaking truth for persecution, and neglecting such unreasonable accusers, I will as I ought, turn my self to the blessed Author of this change, and confessing unto him in the language of the same S. *Augustine, (Soliloq. c. 33.) Gratias tibi ago illuminator & liberator meus, quoniam illuminasti me, & cognovi te. Serò novi te Veritas antiqua, serò novi te Veritas æterna.* i. e. *I give thee thanks O God my enlightener and deliverer; for thou hast enlightned me; and I have known thee. It was late before I knew thee, O Antient Truth, it was late before I knew thee, O Eternall Truth.* I will pray unto him in the words of the same S. *Ambrose, (de Penit. l. 2. c. 8.) Serva, Domine, munus tuum, Custodi donum quod contulisti etiam refugienti.* i. e. *Preserve O Lord thine own free-grace, keep that gift of thine, which thou hast been pleased to confer upon me, that even fled from thee,* and was a long time unwilling to receive it. *Amen.*

FINIS.

AN APPENDIX:

WHEREIN

Certain misconstructions of this Book, published by some Protestants, especially by *I. P.* Author of the Preface, before the L. *Falklands* Discourse, touching *Infallibility*, are cleared; And likewise the grounds of that Discourse examined.

CHAP. I.

A briefe Recapitulation of the desigue, and contents of the whole Book.

1. DEar *Catholique Reader!* though this book was commanded by the unworthy *Author* to addresse it self, especially to *Protestants*, to whom the account therein is given; yet since not only it, but whatsoever shall be said by others to its prejudice (as it can scarce be avoided, but that writings of such a nature will find either *Contradictors*, or at least severe

Interpreters) may perhaps fall into thy hands, and though but for novelties ſake be peruſed by thee? I judged requiſite in this re-impreſſion to beſpeak thy candour and charity both in peruſing it, and whatſoever thou ſhalt read or hear concerning it.

2. To diſpoſe thee therefore to exhibit (not to the authors perſon, but his cauſe, which is thine alſo, as thou art a *Catholique*) the effects of ſuch candour and charity, thou art earneſtly entreated to take into thy conſideration that the Authors deſign was not to publiſh *a book of Controverſies*, nor to venditate any particular opinion of his own in any point, now in debate between *Catholikes* and *Proteſtants*, but to perform an act of obedience; And being in his own intention then ready to take his farewell of the world, (in conformity to the command of others,) to leave as it were a *Teſtamentary legacy* to all *Chriſtians*, therein ſatisfying *Catholiques*, that his Union with them was not an effect of intereſt, or any ſuddain humor of diſcontent, or inconſtancy, but the fruit of as much adviſedneſſe and reaſon as he was capable of; and tacitly inviting *Proteſtants*, if his proceedings could approve themſelves to them, by his example and Method to get a view of truth, diſintangled and unclouded from preconceived, unjuſt prejudices, and out of love to that truth and moſt neceſſary care of their own ſafety, in heart at leaſt to forſake the dwelling, which they might feel begin to ſhake and tremble under their feet.

3. Whoſoever therefore ſhall vouchſafe to read this Book, if he will give a right judgment of

of it, must let the Authors meaning be the spirit of it; and then he will look upon it and consider it, as *Tabulam Votivam*, in which is represented the *Authors* safety and happinesse procured by a shipwrack, and his liberty effected by a captivity, and by suffering his hands and feet to be restrained by chaines never, by Gods grace, to be cast off. In a word, he will there for the time, be a witnesse and Auditor to one that ha's been perswaded simply and ingenuously to tell a homely, but most true story of the fortunes, which happened to him in a strange countrey, discovering by what unexpected means, and with what unseen snares, *Divine Catholique Truth* (Gods mercifull providence so disposing it) did unawares most happily entangle, arrest and fasten him in the *Catholike Church*, at a time, when of all others he least apprehended a captivity from that Coast.

4. The instruments employed by God to effect this Captivity, were especially these two. 1. The conversation of a worthy, prudent and learned friend, namely *Doctor H. Holden*, Doctor of the faculty of *Paris*. And 2. the perusall of a little book, entituled, *Reigle Generale de la foy Catholique*, written in French by *Monsr. Francois Veron*, Doctor of Divinity, and Pastor of the *Catholike Congregation* at *Charenton*. These two proceeding in all points almost upon the same grounds, and in the same order, in a short time effected that *Conviction* in me, which many volumes of *Catholique Controvertists*, formerly used, and a world of *Verball disputes* had in vain attempted.

5. In brief, the method and proceeding, by

which these two successfully effected their charitable designs upon me, was this. I was at that time, (more then in their opinion, for they said it was in their certain knowledge) out of the Church; and according to mine own perswasion, in at least a *faileable* and *fallible Church*, a *Church* that could pretend to no authority over my conscience, as a Christian, but meerly over my externall actions and profession, as an Englishman; And withall, such a Church as in the then present circumstances was become very languishing, and in a very doubtfull condition for subsistence. Herupon I became sollicitous (upon an imagined supposition of her future defaillance) how to make the least imprudent choice, among all other separated Congregations and Sects, in case I should really be put upon such a necessity.

6. Being full of these thoughts, and vexed to the heart, both at my self, and all other Sectaries, that I was become so hard to be pleased, and that none of them could represent themselves to me with any qualities fit to invite me to joyn with them, neither could I induce my self to overlook or pardon a world of defects and deformities, which I could not but observe in each of them: In these circumstances, being obliged by many occasions and businesses to frequent the conversation of the foresaid worthy friend, then my neighbour, and not being able to conceal the agitation of my thoughts; he before-hand knowing that, whether the *Church of England* failed or no, I stood in absolute need of a *Church* for my Soul, & now perceiving that I was in queſt after a treasure,

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in places where it was not to be found, he gave me a *prospect* of the *Catholike Church* by quite different lights, then I had ever before viewed her: For in his discourses, as likewise in the forementioned book of *Monsieur Veron*, I looked upon her in her pure simplicity: as if there had been no kind of *multiplicity of opinions* among her children; they shewed me them all, as unanimously conspiring in the belief and profession of her *declared Doctrines*. If any of those *Doctrines* did, as to me, need explication, to cut off unnecessary disputes, they produced such *Authors*, uncensured, unquestioned among *Catholiques*, as with the greatest freedom from partiality or interests did interpret those *Doctrines*, and which imposed no greater burthens, nor streitned the paths in which she would have her children to walk, more then she intended and declared.

7. By this means I found that all the furniture, with which I had for so many years provided my self to combat against *Catholikes*, or to defend my self from them, was taken out of my hands: I perceived that in the depth and center of my spirit, I was really, though unknown to my self, a *very Catholike*, before I was a *Catholique*: For all the necessary declared doctrines of *Catholike Religion*, (as they are expressed in the language of the Church) I found I had never rejected: and as for those points, which I could not digest, and for which I had been averted from the *Church*, I found that they were particular dogme's either of some popular controvertists or Schoolmen, or affixed to certain *Orders*, and as freely renoun-

ced from the notion of neceſſary *Catholike Doctrines* by other unſuſpected *Catholikes*, as they had been by my ſelf.

8. Hereupon that inward ſatisfaction of mind (which attended this diſcovery) *love of unity* and a complacence in the ſecurity of an eſtabliſhed ſtate of mind, made me haſten to profeſſe my ſelf *our Lords* and his *Churches Captive*. I was quickly weary of that former licentious freedome, which I enjoyed, to believe what I would, ſo I would not publikely contradict what the *Lawes* and *intereſts* of *particular States* and *Sects* among *Proteſtants* thought good to order: whereby it came to paſſe, that into whatſoever *Church* amongſt them I ſhould happen to change my reſidence, I was as much obliged, if not more, (ſuppoſing that I would enjoy the priviledges of that Congregation) to change the outward profeſſion of my *Creed*, as my habits or faſhion of life. Having an *immortall ſoule*, I was glad to find an *immortall faith*, to enrich it with; a *Faith* not faſhioned according to the humor and garb of *Nations*, *Cities* and *Villages*; a *Faith*, the very ſame in variety of States, well or ill ordered, of *Monarchies* or *Ariſtocracies*, or *popular governments*: a *Faith*, upon which neither the paſſions intereſts, or Tyrannies of *Princes* & *Governers*, nor the various mutations of ages had any influence: It was alone unchangeable, when nothing, beſides it, was exempted from *change*.

9. *Charity to my ſelfe* obliged me to imbrace this Faith: and *charity to others* made me, being required, not unwilling to communicate to others the treaſure I had found, and to diſcover

ver the wayes how I came tofind it. And this I have done, God knowes, imperfectly enough in this *Treatiſe*, yet in ſome ſenſe perfectly, becauſe ſincerely. In which there is nothing of *Doctrine*, which I acknowledge to be mine, but what thou (*dear Catholique Reader*) wilt challenge to be thine by as good right, it being the *Common Faith of all Catholique Chriſtians*, Whatſoever there is, that ſeems *Doctrinall* beſides this (excepting it may be, ſome expreſſions not warily enough couched) belongs to particular *Catholique Authors*, mentioned by me, not with intention to ſhew my ſelf a *Proſelyte* of their *opinions*, but only to declare the convenience that I reaped by them, in that I found I was not obliged to retard my *aſſent to Catholique Doctrine*, contained in *eſſentiall Truths*; ſince by their means I found a world of particular diſputes put off, and, though I was not, I found that I might without danger have been of their *Opinions*.

CHAP. II.

Grounds upon which certain paſſages in this book have been miſunderſtood by ſome Catholiques, and thoſe miſtakings cleared.

WHen I was employed about the firſt publiſhing of this Book, the haſt of the *Printer*, and my thoughts then buſie about a matter of much greater importance to me, then the *printing* or

publiſhing of books, *viz.* about *ſolliciting* an admiſſion and unchangeable abode among the *French Carthuſians*, made me that I could not allow my ſelf the leaſure to examine what I had written, nor to qualifie ſome *phraſes*, which I did almoſt ſuſpect, might, as it hath proved, be obnoxious to *miſconſtruction*. I forgot likewiſe to quote the *Authors names*, whoſe particular *interpretations* and *opinions* had been ſo beneficiall to me, though I had no *Obligation* nor *intention* to aſſent to them. However this neglect of naming them, derived upon my ſelfe the cenſures of thoſe, that having been taught otherwiſe, judged every thing to be *Heterodox* and *unſound*, that was not favoured by their particular *Maſters*, or that was delivered in ſuch *Phraſes* and expreſſions as their ears had not been acquainted with. Whereas if the *Authors* had appeared, either their authority would have juſtified what they taught, or at leaſt I ſhould not have been accountable for it.

2. Had it not been for theſe (as the caſe then ſtood with me) not inexcuſeable omiſſions, I had doubtleſſe avoided ſome rigorous imputations and cenſures, which (as I have been informed) certain, queſtionleſſe, well meaning *Catholiques* have given of this inconſiderable *Book*.

3. God forbid I ſhould condemn the *Authors* of ſuch cenſures, ſince I am confident the ground of them was not any paſſion againſt me (a ſtranger to them, and only known by the happineſſe befallen me of being a *Catholique*) but a *zeale to the Purity of Catholique truth*.

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The *Method* of the book, and the *manner of stating controversies* in it, was indeed somwhat new in *England*, and therefore no wonder if some were startled at it. Besides, if I had had the *Providence* or leasure to have softned some expressions, and to have made it appear, that that latitude in *Disputes*, which in *England* will not passe so freely, yet in *France* and other *Catholique Countryes* is very receiveable, they would have seen, that it was not my fault, but my fortune only to displease them.

4. In this *Review* of *my Book* I have endeavoured to give them all the satisfaction possible, I have added the explanation of severall phrases, which were before hard of *Digestion*, I have quoted the severall *Authors*, whose *larger Opinions* I had occasionally made use of; I have protested my disengagement from particular *Dogmes*; Nay I have not refused to retract and cancell, what I judged fit to be retracted, and more I could not do with a good *Conscience*. For the generall argument of the book, being a story of what was pass'd, it was not possible for me to alter any thing in the Narration; for God himself cannot make that which ha's been, not to have been: Or if I should publish my self so palpable a lyar; as because some passages do displease some persons; therefore to say that such things were not such, what good or convenience would proceed from a lye? God is my witnesse, in matters of this nature, I despise credit: Nay more, I know not how, but I find a gust in making a *Retractation*, whensoever I can conceive it requisite. For I count it no vertue to write plausi-

bly, or eloquently, or learnedly: But I esteem it a great vertue not to persist in an errour, nor because I haue said a thing once, therefore ever after to maintain it, for a false or vain credits sake. If I have not given sufficient proof of this in this second *Edition* of my book, I do beg of every charitable *Catholique Reader* to suggest to me what they yet shall judge fit to be altered, and to give me *convincing reasons* for it, and I promise them a very cheerfull readinesse to content them, and no great resistence against being *convinced.*

5. Only this one thing I must professe to them, that it is not a *convincing argument* to me to hear any say, *Other Controvertist's have inwrapped within their treatises many Theologicall Doctrines beyond what Catholike Religion obliges them to, as concerning the Popes Infallibility, &c. therefore you are obliged to follow their example.* For I must needs tell them, that besides it is in it self unreasonable to spend time in *disputing* with *Protestants* upon *Questions* in which some *Catholiques* will be of their side: I cannot but impute the unsuccessefulnesse in such disputes, and the paucity of *Converts*, to such a way of managing *Controversies*, when *Catholiques* shew what a number of *Doctrines* they are able to *maintain* more then is necessary, and more then concern *Protestants* to hear of. So that it is to be feared the design of such *Catholique writers* is not so much to seek the *Conversion* of *Protestants*, as to shew their zealous adhesion to the particular *Doctrines* of their *Order or Party.* For mine own part, truly I am no

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tyed to any *peculiar Dogmes*; that holy *Congregation*, to which by Gods providence, I am inserted an unworthy Member, does not exercise that violence over *spirits*, subject to them, as to force a belief of any unnecessary distinctive *Doctrines* upon them, or a profession of doctrines, which they do not believe, or would not, if they lived any where else; Conscience and not faction or partiality is the director of our assent, and it is from the *Church* only, that we receive the *Rule* of that assent. Now enjoying this liberty, and having, I thank God, neither hopes nor fears from the world, I will not captivate my own understanding to any but God and his Church, nor my tongue or pen to any particular Schoolman or Controvertist. Now my meaning is, not hereby to imply that I condemn any of these Doctrines, but onely that I desire leave, being to deal with *Protestants*, to be silent, and take no notice of such questions, wherein they are not concerned, but are (whil'st troubled with those disputes) so much the longer detained from entring into *Catholique Communion*.

6. Having made this profession of my resolution to offend none, and yet withall of being subject to none, but the *Church*, to which only, and not any Faction in the *Church*, my desires and endeavours shall be to invite Protestants; and to which, if by Gods blessing they adjoyn themselves, they shall be equally welcome to me, to whatsoever party in it they shal range themselves: If hereafter any Catholique will not content himself with that satisfaction, which I have, and will, as far as reason and conscience will

will permit, give him: If he be unlearned, I must desire him to dispense with me for taking Rules from him how to manage *Controversies*: If he be learned, and especially if himselfe be imployed in the *Conversion of souls*, then I desire him to give me leave with all respect and humility to ask him, is there any such priviledge given to any *Rank of English Missioners*, as that souls may not be suffered to be converted, unlesse it be upon the grounds of *Suarez*, or *Scotus*, or *Becanus*, &c.? Is it lawfull in *France* to propose the churches doctrine pure and unmixed with privat opinions, and is that unlawfull in *England*? Is the *Councell of Trent* a suspected Rule, without such or such a *Doctours interpretation*? I have been informed that severall persons, and I have known some that have reaped good by so despiseable a Treatise as this; God, whose power is made perfect in weakness, giving his blessing to so imperfect, but well meaning work: Can any charitable Catholique envy this, or be sorry that *Protestants* should be delivered by any from their errours and Schisme, unlesse the *instrument of their conversion* devote himself to all your particular *distinctive Tenets*? Truly for my part, if, since my being a *Catholique*, I have entertained any particular *Doctrines*, though they should be never so contradictory to yours, yet since with all that difference, we remain both of us firmly united in the beliefe and profession of all *Doctrines truly Catholique*, I should willingly and cordially encourage any *Protestant* to believe you, and condemn me, upon condition that his e-

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ſteem of you, and prejudice againſt me, might be an inducement to him the ſooner to entertaine a good *opinion* and *liking* of *Catholique Religion* it ſelf. If in this Book there be mentioned any *opinions* in your *opinion* too large, yet doubtleſſe you cannot but know, that they are publiquely and uncontroulably aſſerted by unqueſtioned *Catholique Authors:* Or however the Quotations will now inform you ſo much, and direct you to their *particular Treatiſes.* And the principall of theſe Authors are *Salmeron, Bacon, Molina, &c.* learned Fathers of the *Society*; as likewiſe *Salmanticenſis, Monſieur Veron, Eſtius, &c.* Out of ſuch Authors as theſe I do quote many paſſages and opinions, accounted indeed generally of the largeſt allowance, but yet not condemned by any: On the contrary, their books have been in the higheſt manner approved. Theſe opinions I quote, not as mine own, for I profeſſe againſt eſpouſing any in this Book; but as doctrines and interpretations, though not ſo generally embraced, yet univerſally uncondemned. Now ſhall theſe men paſſe untouched, who aſſerted, and publiſhed ſuch opinions, and muſt I be traduced, as an unſound *Catholique*, for tranſcribeing them, and for only ſaying that they ſaid ſo.

7. Experience of what is paſt, obliges me to prevent miſconſtructions for the future: for which purpoſe this little that hath beene ſaid, ſhall ſuffice. And now *dear Catholique Reader*, I once more addreſſe my ſelfe to thee, and to give thee aſſurance that thou

thou maiſt freely and without ſuſpition read this Book, the *Authenticall Approbations* annexed to it will ſecure thee, and withall I proteſt unto thee, that in my heart I do find a great averſeneſſe from admitting any novelties in opinion, or any ſuſpitious queſtionable dogmes: and to ſhew my ſelf a true ſon of the *Catholique church*, I do here with an humble clear confidence pronounce, that *I do ſubmit, not only my ſelf, but all my writings and words, yea my very thoughts (as far as thoughts can be judged by a humane Tribunal) to the judgement of the holy Catholique Roman church, of his Holineſſe, the Head of the church, and of all whatſoever my Superiours therein; declaring, that if there be any thing in this or any other of my writings, which is contrary to piety, good manners, holy Scriptures, or Eccleſiaſticall Traditions, or to any verity whatſoever, I do heartily renounce and recall it*: NON FACTUM, NON DICTUM, NON COGITATUM ESTO.

CHAP. III.

Miſinterpretation of my book by Proteſtants, particularly by I. P. *the Author of the Preface to my* Lord Falklands *Diſcourſe of* Infallibility.

An anſwer to the Preface.

Pro captu Lectoris habent ſua fata libelli.

1. BOoks have their fates, not from the reall qualityes, which are in themſelves, but

but from the ſeverall diſpoſitions, imaginations, and preſent tempers of the *Readers*; the eys of ſome *Readers* do ſee in Books that which is inviſible to others: yea what is directly contradictory to what others think they ſee: And from the ſame paſſages ſome receive a conviction of preconceived opinions, when as others become more hardened in ſuch opinions. So certain it is, that all manner of effects and events are to be aſcribed meerly to the *Providence of God*, who if he leave us to our ſelves, and do not ſo diſpoſe of ſecond cauſes after a ſupernaturall manner, that his divine Truths be advantagiouſly repreſented to us, even the *Scripture* it ſelf, and all the divine infallible *myſteries* of Faith will appear error, and folly, and a ſcandall unto us, *Light* will darken us, *Truth* will ſeduce us, and *happineſſe* it ſelf will be an occaſion of our ruine. The experience that we ſee every day of this (me thinks) ſhould make us even feel and acknowledge, that *Faith is the pure gift of God*, and by conſequence that thoſe, who rely upon the conduct of their own uncertain Reaſon, are almoſt certain to be miſlead by it.

2. When I wrote this Book, I did expect no other, but that it (proceeding from a very weak and imperfect judgment) ſhould be obnoxious to contempt and cenſures of both *Catholikes* and others, from whom it could not conceal many imperfections that were in it, ſo that I was not much ſurpriſed to hear it ſeverely judged. But I had little ſuſpition, that *Proteſtants* could extract from it arguments to confirm them in their errors; yet even this ha's happened. And

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this (I confesse) pierces me to the heart; charity and compassion to souls (so in love with their errors, that the confutation of them makes them more in love with, and better perswaded of them) swallows up all the anger and resentment, that nature would fain raise in me, to see my *conceptions* so unjustly perverted, and urges me, for the good of their souls, and not for mine own credit, to let such *Chymicall* extractors of errors from truth see that their art ha's failed them.

3. I heare there have appeared severall books written by *Protestants*, in which the Authors have taken advantage from some misunderstood passages in my EXOMOLOGESIS. Onely one such book is come to my sight, or rather only a Preface to my L. *Falklands* discourse of *Infallibility*, written by a person unknown to me, but onely by these two letters *J. P.* and an extract out of another book, which I have not seen. By answering of which *Preface*, as far as it touches me, I conceive grounds will be laid, upon which any other Objections made by *Protestants* may find and answer, if the *Objectors* will please to make application.

4. It will not be needfull to transcribe the whole *Preface* at large here, but I shall set down very faithfully and candidly the substance of it in severall particulars in order, and adjoyn unto them as distinct and satisfactory an Answer, as I can at the present, considering the great disorders of *Paris*, where this is written, and my unprovidednesse of Papers and Books. *And that being done* (if I be permitted) I will take that boldnesse, which my most *deare Lord*, the Au-

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thor of the following Diſcourſe of *Infallibility*, would (if he were living, I am ſure) have given me, to ſhew the invalidity of it againſt *Catholike Doctrine*.

5. As for the Preface of *F. P.* in which he reflects upon the moſt deſerved praiſes of that noble *Lord*, excellently repreſented in the precedent *Dedication*. I acknowledge my ſelf [I cannot ſay his convert: for many years before him I was a witneſſe of the merits, that might challenge them, but] one that does entirely agree with him in that point; And if my moſt *worthily lov'd* and *honoured Friend*, M. *Triplet*, the *Author* of the *Dedication*, will onely give me leave to except out of the ſeverall heads of his praiſes, this one, of having (as he thinks) efficaciouſly and meritoriouſly written againſt the *Catholike Church* (and woe is me for my *deareſt Lords* ſake, that this muſt needs be excepted) I would willingly ſubſcribe my name under his: he knows I have enjoyed an equall happineſſe with him, to be a witneſſe of all thoſe his admirable qualities. He knowes, that though with leſſe deſerts, yet with (perhaps) equall good fortune, I have had my ſhare in that unparallel'd friendſhip of his; the memory of which is the pleaſingeſt image that the world ha's left in my mind, ſince I made a reſolution to quit the world. Indeed it is an image too pleaſant to be look'd upon, conſidering my preſent condition and profeſſion; were it not that it can never offer it ſelf but accompanied with a moſt piercing compaſſion, that thoſe ſtupendious excellencies and abilities were not crownd with *Catholike Belief*; yea, which is moſt miſera-

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ble, were employed againſt it. In one thing I muſt needs yeeld to M. *Triplet*, which is, that I cannot pretend to the ability to erect ſo beautifull a monument to the memory of that *honoured Lord*, nor with ſo delicate a touch draw his *picture*, as he ha's done in his *Dedication*, for which expreſſion both of his gratitude and skill, I think my ſelf obliged to pay him my moſt humble thanks: And I will take the permiſſion with him to recommend to the imitation of my *Lord, his now onely Sonne*, all thoſe admirable qualities of his *deceaſed Father*, onely beſeeching him, that he would not (and beſeeching God, that, neither he nor any of his friends may) account among ſuch qualities, the writing of ſuch Diſcourſes againſt *Catholike truth*, which occaſioned the publiſhing of an Elogy of him equally very artificiall and very naturall:

6. Thus much of the *Preface* therefore being acknowledged to be unanſwerable, the deſigne of all that follows is. 1. To ſhew that the doctrine of the churches *Infallibility* is of all others moſt generall and comprehenſive, and which, if it could be demonſtrated, would immediately decide all other controverſies. 2. That therefore none can ſeriouſly think *Proteſtants* ſo unreaſonable, but that if they were perſwaded of the truth of this, they would preſently ſubmit, and leave all diſputing. 3. But yet ſince it ſeems evident to them, that ſome *Deciſions of the Church* are contradictory to the *Scriptures*, which *Catholiques* propound as infallibly true; Therefore it is neceſſary, that *Infallibility* ought to be demonſtrated at leaſt to

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a higher degree of evidence then they have of the *contradiction* of the *Churches Decisions* to the infallible Rule of Gods Word. 4. That no such demonstration hath been made by Catholiques, the *great Defenders of the Church of England* have very excellently and fully demonstrated. 5. And this with such successe, that the very name of *Infallibility* begins to be burthensome even to the maintainers of it, in so much that one of their *latest and ablest Proselytes, Hugh Paulin de Cressy*, (as the author stiles him) which is a title that the same *Serenus Cressy*, (for that is henceforth his name assumed in Religion) utterly renounces & is most certain the Author can never justifie against such a world of much more able Proselytes) *hath acknowledged the same word* Infallibility *to be an unfortunate word, and too advantagious to Protestants, and therefore fit to be forgotten, and laid by.* Wherupon the Author gives scope to a fit of triumphing at the strength of reason and power of truth, that a *Catholique is forced to renounce so fundamentall a doctrine, which yet notwithstanding is not found in any Councell, &c.* 6. Now lest it should be thought to be only the *word* (*Infallibility*,) but not the notion of it intended by *Catholiques*, and understood by *Protestants*, that is deserted by *Mr. Cressy*, the Author sayes, that *Protestants* never impugned it by *Nominall Arguments*, producing a passage out of *Bellarmine* to justifie the acknowledged sense of that word. 7. Hereupon the Author imputes to Mr. *Cressy* unreasonablenesse in answering *Arguments* made against that which himself confesses cannot be maintained. 8. And yet greater unreasonablenesse in the manner of his answer, because deserting

ing *Infallibility*, he anſwers only for the authority of the Church, and ſo makes this *authority* anſwer for that *Infallibility*. From this laſt he draws three conſequent abſurdities (which ſhall be ſet down when their place comes to be anſwered) 9. Hereupon he profeſſes that, having conſidered the inconſiderableneſſe of M. *Creſſy's* whole diſcourſe, he changed his reſolution to anſwer it, as judging it not to deſerve an anſwer. 10. And laſtly he concludes the invincibleneſſe of my L. *Falklands diſcourſe of Infallibility*

7. This is the mind and whole importance of the *Preface*, which, whether rationall or no, ſhall be examined; but it is confeſs'd to be orderly enough, and therefore ſhall be endeavoured to be anſwered according to its order, and the *Paragraphs* and diviſions made by *me*, not himſelf.

CHAP. IV.

An Anſwer to the four firſt Paragraphs of the Preface.

1. THat which the Author of the Preface ſayes in his firſt Paragraph (viz. *That the Doctrine of the churches Infallibility is of all other moſt generall and comprehenſive, and which, if it could be demonſtrated, would immediately decide all other controverſies*) is ſo conformable to evident reaſon, that it cannot be denied. And that which reaſon requires of me to acknowledge in the firſt Paragraph, charity would invite me to grant univerſally in the ſecond. [viz. *That if Proteſtants were perſwaded of the truth of this, they would preſently ſubmit, and leave all diſputing.*] Were it not that *I. P.* himſelf diſcourages me, I doubt not but both himſelf and many others, (if they

they were absolutely convinced of the *churches Infallibility*) would not wilfully *detain the truth in unrighteousness*, by continuing in an obstinate, and then an acknowledged disobedience to the church. But they behave themselves in the search of the truth, as if they were afraid to find it. They come with extreme prejudice and partiality to the examination of the controversie, and if they can find but any small advantage against any passage in Catholike writers, though the churches doctrine be not at all concerned in it, they presently give the cause decided according to their own minds and interests; which partiality of theirs seems much more intense, and withal heightned with far greater Passion, since the downfall of their Church, then ever it was before for indignation to see the extreme weakness of their cause, imbitters them much more in their disputes against Catholikes, and encreases their obstinacy against the authority of Gods church, as if they would be revenged against God for giving such an advantage to his Church. Proofs of this (given by too many others) will appear in the whole contexture of this *Preface*, as I shall demonstrate.

2. Thirdly, *F. P.* sayes, *That since it seems evident to them, that some decisions of the Church are contradictory to the Word of God, which Catholiques propound as infallibly true; Therefore it is necessary that Infallibility ought to be demonstrated at least to a higher degree of evidence, then they have of the contradiction of the Churches decision to the infallible Rule of the Scriptures.* Truly this is not altogether unreasonable; therefore to give him satisfaction, I will fix a good while upon this point, though I shall be forced to say over somewhat said already.

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Therefore according to the grounds of the precedent Book, I will endeavor to clear the controversie of *Infallibility*, as it is there handled, from the mistakes of *J. P.* and to effect this more prosperously, I will peruse this supposition.

3. Let it be supposed, that the *Church of England* did pretend to an *Infallibility*, or if you will, to an *authority* of obliging all Christians under pain of Damnation to submit to her Decisions. This being supposed, and that I, desirous to enquire into the grounds of this pretension, should betake my selfe to a meeting of severall learned *Protestants*, and say to them, since it is so necessary that all Christians should receive information in Christian Doctrine from you, *Pray let me know where I shall find it.* This request would presently raise a murmure amongst them, and there is onely one answer in which they would all agree, which is this; That that only is to be accounted the doctrine of the *Church of England*, which ha's been determined by the authority of the *English Bishops*, ratified by the secular head of the Church, the *King*, yet with the advice of the *Parliament*, and embraced by all the children and Subjects of the *English Church*. But when they would descend more particularly to signifie the speciall repositories of this Doctrine, there would be great variety of answers; For the most moderate of them would say confidently, it is all to be found comprised sufficiently in the little Catechisme made for Infants, others would add the *Common-Prayer book*, others the book of *Homilyes*, others would yet thrust in the book of *Ordination*, others the 39. *Articles* and *Canons*, others besides would have the *four first Generall Councells* not to be forgotten; and lastly, some

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w of those, who are pure *Protestants* indeed, ould say, the whole Canon Law, in as much as ncerns doctrine especially, and as far as it is revoked by *Acts of Parliament*: All this, ith all that went before, is the entire Rule of *nglish-Catholique Doctrine*. And all these for eir severall answers would produce English Faers and Doctors, whose books have been receiand approved without contradiction in the hurch of England.

4. To save the blushing of an *English Protetant*, I would not suffer Mr. *Chillingworth*, nor y Lord *Falkland* to put in their votes; for they ould have renounced all these, and protested, at neither the *Catechisme*, nor *Common-prayer-ook*, nor *Homilies*, *&c.* nor all these together, ontain that doctrine of the *Church of England*, which all are obliged to submit, but only *the ible, the Bible, and nothing but the Bible*, and is not interpreted by any Bishop or Synod of Divines, but by every good mans reason, let him ift as he can: An answer, which it admitted, ot only totally destroyes the spirituall Jurisdictin of the English Clergy, but all authority whatever, even of the civill Magistrate, in matters of eligion; yet to shew the great impartiality of *nglish Protestants* towards *Catholike Faith*, ecause they fancied, that by such a position *Catholiques* might receive some damage, they not nly admitted this position of M. *Chillingworths*, nd saw it a; proved by their *Doctor of the Chair*, ut triumphed in it, as the great Master-piece *of he wit of this Age*; whereas if they had but half n eye open, they might have seen in it the inevitable ruine of their whole Fabrick. So that *F. P.* id not well consider what poor service he ha's done,

done, and what ſmall refreſhment he ha's give or rather what a diſhonorable *Epitaph* he ha's fi ed upon the monument of his deceaſed Churc by giving his Teſtimony of applauſe to this Tre tiſe of my Lo. *Falklands*, as one *of the great D fenders of the Doctrine of the Engliſh* Churc which is more ruinous to it, then all the ſpiteful writings and plots of *Cartwright*, *Knox*, *Hende ſon*, or all the rabble of *Geneva* joyn'd with ther But to return.

5. A Suppoſition being made of the foreſaid a ſwer, and it being granted, that all theſe anſwe have been publiſhed, or without contradiction c cenſure admitted in the church of *England*, thou not that man be very negligent of his ſouls good that being to examine the truth of its doctrine ſhould trouble himſelf any further then with th little Catechiſm of half a ſheet of paper, as plain ly and as ſimply written as is poſſible, as if th children that are to learne it, had compoſed it ſince all ſay, it is at leaſt part of the Rule of th Engliſh Faith, and ſome, without cenſure of o thers, ſay it is all; what a while muſt the poor mans ſoul be held in ſuſpenſe, if he were to ſta till he had ſearch'd into the *Common-prayer-Book Homilies. Canons*, *Acts of Parliament*, *Procla mations of the King*, *Antient Councels*, *Canon Law*, &c. his ſoul perhaps might be diſpoſed b death, God knows where, before he had examine the hundredth part of what was neceſſary.

6. Now to apply this to the preſent ſubject, i is agreed by all Catholiques, that the church is a infallible witneſs and guide; & Proteſtants profeſ that if this could be made evidently appear, the would hold out in no controverſie at all, ſo *they would never diſpute perpetually with them* whom

whom onely to hear, were to be satisfied; this therefore is to be made evident unto Protestants; yea, more evident then that any particular decisions of the Church do seem to them evidently contradictory to Scripture: This is the task of *Catholicks*, especially *Catholick Missionaries*. Now, though when it is said, *The Church is infallible*, This be commonly understood of all the whole Church in general; yet, when we say, *She is an infallible Guide*; it is most ordinarily understood of the Church, speaking by some authorised person or persons, representing the whole body.

7. About this Representative there is diversity of opinions among Catholicks: some say the Pope alone does sufficiently represent the Church, as a Guide infallible; Others, a Generall Councell, though without the Pope; Others, a Generall Councell convoked, presided in, and confirmed by the Pope; And lastly others (as learned *Fa: Bacon* acknowledges) add further this condition, that the decision of such a Councell bee accepted and submitted to by the whole Church: All that hold any of these opinions, are universally esteemed good Catholiques, and I would to God all Protestants had so much humility, as to subdue their own private Reason to the largest of them; and for Catholiques, this I may confidently say, That they, who without betraying the Truth, make the way to

Annal. fidei, nu. 111. Systema fidei, ca. 22. This was likewise the opinion of *Gerson*.